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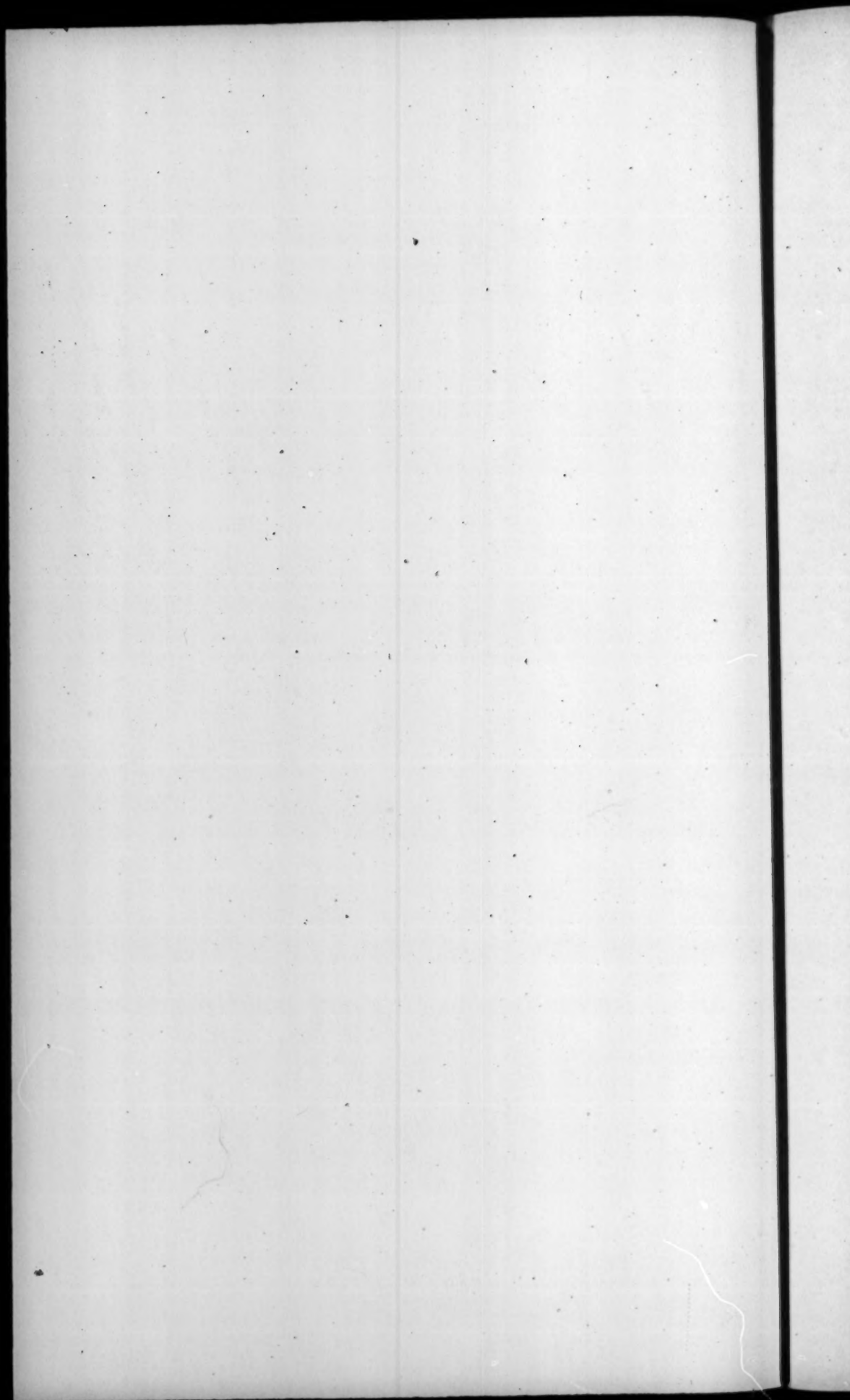
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THE  
DOCTRINE  
OF  
DEVILS,

PROVED

To be the grand Apostacy of these  
later Times. An ESSAY tending  
to rectifie those Undue Notions and  
Apprehensions Men have about

DÆMONS  
AND  
EVIL SPIRITS.

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Witchcraft

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TO THE  
READER.

**T**hat the Doctrine here in this Treatise maintained, is not unnecessary, will be easily concluded by all those that are any way concerned in the interest and honour of the blessed Lord Jesus Christ; when they consider how basely is abused, villanously handled, and cruelly mangled; what wounds and bruises, what mutibations, and even decollations, and that in the house of his friends, such at least, as pretend themselves Christians, he hath received: we have no comfort doubtless but by Christ; nor by Christ unless it be by whole Christ, sound Christ: Christ divided, maimed, or mutilated, can do us no good: A bone of him must not be broken: nor may an atomical fragment of him be lost. And yet if we observe, we may find some, not only breaking his bones, or tearing him piece-meal one joint from another, but even breaking his heart, by rending his Godhead from his manhood, or nullifying one joint, one part, one excellency, one attribute or other, that essentially belonged to one of these. Of old some there were who despoiled him of his body: others indeed allowed him a body, but a body brought from heaven, made of coelestial matter: others but a body framed out of the Elements, not a humane body, or a body partaking any thing of an earthly mother. Some contended his body was meerly a phan-

A 2 tasm-

### Epistle to the Reader.

*tasm*, without any reality at all: a delusive apparition. We may not forget the Monorhelites, that would not allow him, as man, any Will; nor yet pass over the Apolloniatists, who though they allowed him a body, denied utterly, that he had any Soul. The Nestorians divided him into two distinct persons each perfectly compleat, subsisting in themselves apart, a God, and a man, without any personal union of the Natures: so making us indeed two Christs (are we not beholding to them?) instead of one; though indeed making us more than one, they left us none at all. But then came Eutiches, and he takes away both Godhead and manhood at once, in a sort: for while he confusedly jumbles both Natures together, he makes him neither God nor man perfectly, but some third thing, though what, they know not, nor any man else, unless it were a confused Chaos; nor flesh nor fish, nor good Red Herring.

Quaq; erat & tellus, illic & pontus & nes.

But I must not forget the Arians: they seemed indeed to deal a little better with him; for as they never denied him to be something; first a man, so they acknowledged him too to be God indeed; but then 'twas but a deified God, a God by grace and purchase, not by nature and essence; that is, a God, and no God. A Sacrilegist, one that being but a creature in himself, was so bold, as to challenge not the name and title only, but the honour, essence, and incommunicable attributes of the Supreme Godhead. I need name no more, this is enough to shew, how well they used him of old.

But how is he used now? why truly (which could scarce be thought of) altogether as bad: Christ hath still enemies, and several armies of them that march up to confront him. The first are the Socinians, these lead the van, requiring him to lay by his Godhead, and in effect



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effect his Priesthood too. This is a blow to the head. Then came the Familists, the spawn of Henry Nicholas, who think to puff him off into meer fume and smoke, as a meer Allegory; these lay their ax to the root of the tree, and endeavour to destroy him root and branch at once, making him scarce any better than a meer nothing. The Antinomians come next, and these deal worse with him than the former: for while they say, He imposeth no Laws, leaving his Profelytes to be lawless and licentious libertines, they make him to be a wicked thing (God, man, or devil, no matter which); a wicked thing, which ever it be) is worse than nothing: this is a deadly thrust too. A fourth sort follows, I know not what to call them, Novalists, Enthusiasts, or Quakers; I know not which term to give them, or whether they may not deserve all these: These, as I said follow: for from the wild heterodoxes of the former they have with the addition of rudeness, impudence, ignorance, and non-sense, patcht up a something or a nothing, — from or with the Socinians they account him but a meer man, at least some calling him, The man that suffered at Jerusalem; and with the Nicholaitans they account him but a Quality, an Ignis fatuus, a meer illusion, a light within them, which is not much better than an Allegory, or rather worse; and with the Antinomians, they respect no laws of King or Keisar, nor Christ neither in his Gospel, but the dictates of their own fanatick brains: is not this worse than what Pilate abhorred, Shall I crucifie your King? it is a crucifying or worse, even a mutilating, an annihilating of our King, our Christ, our God. For the Popeling, I need not say any thing, it hath been often enough proved to them, That by their preferring the Blessed Virgin before him, as to their Addresses to her more than unto him, her compassion and comfort  
which

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which they suppose she affords them more than He: while they worship the Picture with the same worship they do the divine person, with many other particulars; they ungod him, and bring him into the condition of a creature, while they make a creature equal, if not superior to him in any excellency or perfection; their magnifying his body into an immensity sometimes; and then again at the same time minifying him into the smallest atomes of a wafer-cake, they nullifie his manhood. As for his Kingly office, their dispensing with his, and ordaining others, contrary to his Laws; their abrogating his Doctrines, and substituting new and contrary; their offering up a wafer-cake for the expiating the sins both of quick and  
*Demonol-*  
*ogists* dead, take away all his offices. But it is the Demonologists I am set against now in special; who notwithstanding all their pretences to the contrary, abuse Christ as much as any of the rest; for while they equalize the Devil, yea even Witches with him, for stupendious and miraculous operations, they cut off his head, or ungod him, and what can be worse? He that debaseth a King unto the low degree of a common plebeian, exalting the plebeian to an equality of power with the King, maketh a King no King, but a meer pleibeian; and the plebeians no plebeians any longer, but so many Kings: so they that equalize devils with Christ for power, make Christ either no King for power, or at least devils for power Kings equal to Christ. This is not a bruising of his heel only, which is as much as the devil is said to do; but a breaking of his head, nay a crushing of his heel, head, heart, members, body, and all into atomes: are not these cruel handlings, and manglings used against Christ? Sure the Godhead, as in all other Excellencies, so in power must have the preheminence, and be paramount, or else his power will not answer his other Excellencies (he should

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Should be lame on that side) nor besit the Godhead. But upon the suppositions of the Demonologists, the question may be justly put, Who the greater Miracler, Christ or Belial, Jesus or Beelzebub? and if equal Miracles, equal Gods, nay doubtless and he the greater God, who is the greater Miracler; which yet it seems may fall to the devils share, and so the devil the only God, Christ none: for his power being gone, or but equalized, much more if exceeded his Godhead is gone doubtless. This is not bruising his heel, nor breaking his head, but a running him quite thorow, bowels, brain, heart and all. I know they dress him a poor, paltry, cold pulstise of marks, and intentions, and aims,---but it doth not so much as cool, or cover, much less cure the wound, and thus they leave him. Is not this hard usage? and yet when by their comments they subject him so to the devils insolency, as that he is content it seems with patience and pusillanimity, or cowardice enough, to be kickt and spurned from post to pillar, from prow to poop, like a football, (though there be nothing imaginable to urge or to answer so great a debasement) from desert to pinnacle, from pinnacle to peak, and from peak to desert again; me-seems they used him worse yet: but I meddle not with this now; to the former only I propose my dissonant sentiments in this Treatise; and is it not needful? for if his enemies be left alone, they will take away at last both name and memory; for what is left of him already, when every of these have taken his bite, his morsel, more than was of Jezabel, the scull, the feet, the palms of the hands? If we will indeed have Christ any longer, 'tis fit we look after him, to preserve what is left, and recover if possible what hath been snatcht off from him; 'tis high time to endeavour this especially when the Chaplains and Champions of his grand enemy are so  
nume-



## Epistle to the Reader.

numerous, every Pamphleter almost giving a snap, or a snarl to him, but scarce one that so much as takes up a stone to cast at these currs; or if any do, he shall be branded straight for a Somatist, a Saduce, an Antiscripturist, yea, an Atheist; but such froth sent upwards, returns upon the faces of them that vomit it. I shall say no more in vindication of the undertake, Here is a short extract of what may be more largely exprest hereafter consider and judg, Christian Reader; and if thou be a Reader truly Christian, conclude thou wilt, That the opinion here maintained, is not unnecessary, or unseasonable in these times.

# *The Doctrine of Devils, or the grand Apostacy, &c.*

**I TIM. 4. 1, 2.**

1. Now the spirit speaketh expressly, that in the latter days, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:

2. Speaking lies in hypocrisy, having their consciences seared with a hot iron.

## **CHAP. I.**

Sir, you thought me too rigid, I thought I had been too remiss; This Text will decide the point, Whether this Doctrine of Devils, and Witchcraft, be not Demonomania, or the greatest Apostacy, that ever was, is, or can be, even in the worst of times?

**T**hat these are the last times is no question, That in these last times, this Scripture hath been fulfilled in our ears, is altogether out of question.

B.

For

2      *The Doctrine of Devils: Or,*  
For our ears sure, have in these last times  
been filled full, ~~with~~ *with* Discourses, our eyes with Romances, and  
our heads with the Doctrine and belief of  
strange, and incredible things, of, about,  
and concerning Devils and Daymons.  
From whence in consequence, our Land  
of late, in the Rebellious times at least  
(not these of our Restauration I hope)  
hath been defiled and polluted, with blood  
of Innocents; and thence, I think it fol-  
lows, beyond all controversy, or question:  
That the Doctrine of Devils, is a most a-  
bominable Heterodox: yea, without this  
consequence of blood-guiltiness (which  
yet no doubt must aggravate), once, this  
it is an Apostacy, the great, or great-  
est that ever was in the World, or perad-  
venture ever shall, or can be. The Apo-  
stacy of these days, when all things grow  
worse and worse, the very dreggs of all the  
former Apostacies; an Apostacy, not from  
an innocent ceremony, an adiaphorous,  
circumstantial, or laudable custom of the  
Church, in the external worship of the  
most august God; but from a fundamental  
one; not from one such only, but from many,  
the most, and most needful, if not from  
all such. *viz.* From all these Truths men-  
tioned, *chap. 3. vers. 16. The mystery of*  
god-



*godliness, viz.* The manifestation of God in the flesh, his power, his augustness, his universal goodness, his general comfort to the World, and his glory; in a word, an Apostacy from all these things, that should maintain, and uphold Christs honour: And an Apostacy from all those comforts, benefits, and beatitudes, that we could expect by him: This is clear all of it; and this also, that it is such an Apostacy, that God had an especial mind, desire, and care to prevent and caution the Church against. *The spirit speaketh it;* The Spirit, not some Martyr, Doctor, Apostle, or Preacher; as either *Paul, Apollo, Cephas*, nay, nor any Angel from Heaven, these might all err. And he will not trust them barely with such a point, but speaks it himself, *The spirit speaketh;* and that not only tacitely intimateth, or in obscure terms hinteth, but plainly, openly, clearly; and that not in dark Parables, Similes, Allegories, or enigmatical intimations, upon the imagination, but *Pistos*, in express terms, plain words; as a friend expresseth himself to his friend, mouth to mouth audibly: And what the Spirit opposeth it self against, so directly, so plainly, so distinctly, so immediately, must needs be a most transcendent, abominable, and prodigious



4      *The Doctrine of Devils: Or,*

digious villany. In a word, it is an Apostacy from the chief fundamentals of Christian Religion; which as it is the highest crime that can be committed, as being a deserting, a renouncing, and as it were abjuring of these points, that are most necessary for the upholding of Gods Honour, and the comfort of our Salvation: So it is attended, with the most fearful consequents, irremissibility, and damnation inevitable, if perpetual. *If we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but—*Heb. 10. 26. Which Text, as it is but rigorously legal, and cruelly Boanergical, to apply it to every sin after conversion; so it is a merciless pity, an unconscionable levity, a sowing Pillows under mens Arm-holes, and the strengthening of the hands of most desperate sinners, not to apply it to Apostacy, and to this Apostacy in special; yea, though it be not absolute and general. And indeed it may deserve their consideration (and that, their best) that are concern'd in it, Whether they that embrace this Doctrine of Devils, be not Witches indeed, both in Scripture-sense, and their own too; since they renounce Christ, God, and their Truths in many points (and

( and owning the Devil ) would perswade others to do the like? So that I think, though there be many other great crying sins in the World, in this our World too, our Church and State, yet none greater, none so great as this; and therefore I may fitly, nay, must out of necessity ( and woe unto me if I did not ) set my self, especially, against this most desperate, and most dangerous Heterodox.

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CHAP. II.

*It is hard to eradicate this opinion, concerning Devils out of mens minds.*

**A**Nd though I know it will be an Herculean labour, and as hard a task as to whiten a Black-moor, or despunge the spots of a Leopard, to eradicate this Doctrine of Devils from mens hearts, ( since they have so long, and so strongly imbibed and suckt in this poison, and since some Learned Men, and Doctors ( who write Christian ) lay it down as a fundamental of their Creed, a point necessarily to be believed to Salvation; since there are so many seduced Spirits, and Spirits that seduce; so many that speak lyes in hypocrisie, and

67      *The Doctrine of Devils* : Or,  
so many that delight in hypocritical lyes)  
(having I fear, their Consciences seared  
with an hot Iron) since 'tis so hard and diffi-  
cult to do this, I say, and almost impossible  
that I should do any good ; yet since too,  
that which is impossible with Men, is easie  
and facil to be effected with God, yea, by  
Man in the concurrence of God ): Yet  
will I on. Who can tell, but that there be  
Seven thousand Men yet, that have not,  
will not, dare not bow the knee to *Baal* in  
this great Apostacy ? Or if they have, will  
yet upon warning given, return, repent,  
and recant ? But should it be otherwise,  
yet, *Liberavi animam meam*, I have dis-  
charged mine own Conscience, and my re-  
ward may be with the Lord, though *Israel*  
be not gathered : This without question ;  
Christs sheep will hear his voice, and for  
the rest, they shall one day know to the  
confusion of their faces, to the anguish and  
consternation of their Souls and Conscien-  
ces, That there hath been a Prophet among  
them.



## CHAP. III.

*What this Doctrine of Devils is, and first negative, what it is not.*

**I** Need not stop to prove that these are the latter times, as I said, nor that in these latter times iniquity shall abound, nor that then desperate Opinions, hellish Doctrines, and damnable Heresies will be broacht, abound, and be entertained. This is plain, *Acts* 20. 30. *2 Pet.* 2. 1. But we need go no further than this present Text: *The spirit speaketh expressly, that in the latter days some shall depart from the faith.*—Apostacy, Apostacy from the Doctrine of Christ, to the Doctrine of Devils, will be rife in the latter days. Now the spirit speaketh expressly, *That in the latter days, some shall depart from*—This is it then that I pitch upon, That the belief, entertainment, or attention to the Doctrine of Devils, is the highest, grossest, and most abominable Apostacy that ever was, or shall be: It is the Apostacy of the latter times. There is no darkness nor difficulty in the terms, plain and easie all to be understood. *Διδασκαλίας*, are Do-

8      *The Doctrine of Devils : Or,*  
Doctrines, Positions, or Teachings, *Δαιμον*  
*ισμ*, of Devils or Daymons, good or bad,  
Angels or Fiends. The worship of Angels  
is an Idolatrous Apostacy, and the Do-  
ctrine of Devils is no better, but much  
worse : And here *Δαιμονισμ*, most properly,  
must signify not Angels at all, but Devils.  
Nor this Apostle, nor any of the rest in-  
deed, in all their Epistles, ever using this  
word distinctly for Angels, or comprehen-  
sively, as including Angels or Devils ; but  
for Devils still distinctly, or bad Angels.  
The *Helots* were once Freemen of *Laconia*,  
but for some misdemeanour lost their free-  
dom, and were made Slaves. Will any Man  
now that hears of the *Helots*, think, That the  
Knights and Gentlemen of *Lacedæmon* are  
meant by that term? For though in some ca-  
techrestical sense, the whole Nation of the  
*Lacedæmonians* may be signified by that  
word, *Helots*, yea, the Gentlemen and Knights  
too possibly, to grant this also ; yet that the  
*Helots* should signifie the Gentlemen ex-  
clusively, in respect of those Slaves, were  
very harsh : The term properly belonging  
to the Slaves, not to the Gentlemen of that  
Countrey. So when the Apostle tells us  
there will be strange Doctrines concerning  
the *Δαιμονια*. (*Δαιμονια*, signifying properly  
and generally, Devils rather than Angels )  
will

will any Man think that the Apostle means Angels exclusively in respect of Devils, and not Devils rather, or at least Devils as well as Angels; and this tast for my Opinion is enough. Besides, it is here put in opposition to those Angels, that lookt upon, admired and adored Christ, as manifested in the Flesh, *Chap. 3. 16.* The good Angels adore and admire him, for the incomprehensible Mysteries and wonderful benefits that come in, of, by, or through his Incarnation, and for the excellency of his power shewn in stupend operations, for the good, the exceeding great good of his Church, far above all that they could do, yea think or dream of. Thus was he preached to the Gentiles, believed on generally in the World, and for this, or thus, was he received deservedly into the highest Glory. But in the latter days some will be so far from holding this Truth, That they will give heed to such Doctrines concerning Devils that will make them as honourable as Christ himself, equalizing them and him, if not preferring them before him, for power and mightiness of operations, as though these Devils deserved to be Canonized as well, and exalted to the right Hand of the Majesty on high. This may be the Paraphrase.

All



All the scruple is in the Grammar of the Text, διδασκαλίαι δαιμονίων without *περί* or any other preposition, The Doctrine of Devils. It is possible some may be (and yet it is a wonder any should be) so stupid, as to think that doctrine of Devils intimates the doctrines preacht by Devils, They (the Devils) the Doctors, the Preachers and Promulgators of some Doctrines, and the audible Trumpeters of them: but this is a wild interpretation, for it supposeth, 1. That Devils are speaking things, have the Instruments of Speech, can speak distinctly, and articulately what they will; and yet they are meer Spirits, immaterial and incorporeal Substances. *A spirit hath not Flesh and Bones, as ye see me have, Luke 24. 39.* 2. They should have the Pulpits and exercise there publicly; but How then should we know whether we ever heard a true Minister of the Gospel evangelizing it; or else fiends from Hell demonizing still. 3. This speech of the Spirit, would not seem to be so true; but rather improbable and incredible, since in One Thousand Six Hundred Years and more when we be come into the very last Times, we never hear of any such thing in truth; nor can possibly conceive how it can be: but yet the doctrine of Demons hath been  
rise,



rife, general and Catholick this thirteen or fourteen hundred years, and almost every-where entertained. 4. One part of the Spirits caution here thus should seem vain, frivolous and needless, though it be ushered in with most grave, and in most solemn terms: *Now the spirit speaketh expressly.* And who after such a preparation, or preamble, would not expect some wonderful strange or unusual things to follow, yea, some things that were inconceivable, or incredible without such a Divine Revelation? And yet one part of this wonderful Revelation should be but this, That Devils would speak lyes in hypocrisie, and have their Consciences seared,—— which is a thing no Man can doubt of; if Devils speak, they'l speak lyes, as being lyars and hypocrites from the beginning; and that their Consciences are seared with an hot Iron, who can doubt, that considers what they are, Devils? 5. Forbidding to marry, commanding to abstain from meats, are things we know that came in, not by the Pulpetting of Devils, (though possibly, or rather but possibly by their suggestion) but by or through mens superstition, and covetousness. 6. One special means, and possibly the only means, That the Apostle proposeth here for the prevention of this  
Do-

Doctrine of Devils, is, *To Refuse prophane and old wives tales, vers. 7.* Refuse, reject, and contemn those, and such Fables as those, the fictions of Poets, the legends of Romances, and wild Dreams of Dotards. Without giving heed to such things, Men had never been seduced into the credulity of this mad Doctrine, but attending to, and believing of such wild conceits, it is almost impossible, but that they must be seduced into such Heterodoxes. We have a notable example of this, in the second of Nice, (by some called the seventh general Council) wherein, there were by some most Grand and Reverend Men (as they are counted) such wild, mad, shameless, and incredible lyes reported; that a Man of any Witt, Reason, or but common sense, would think the reporters most impudent Lyers, that they Vyed who should invent the most shameless figments; and that they were mad and senseless Ideots, that would, or could believe them: And yet by these most monstrous fables, confirmed they that Idolatry of Image-worship. See how much prophane and old Wives tales, the dreams, lyes, & dotages of Men will prevail if hearkened unto: And therefore was it a needful Caveat of the Apostle to prescribe (*Refusing*  
*pro-*

*prophane, and old wives tales* ) for the preventing of this wild Doctrine, the Doctrine of Devils. If it be well observed 'twill be found undeniably true, That the ground and rise of this opinion, was altogether from such Tales as the Council of *Ancyra* plainly declares. 7. The words, *Prophane and old wives tales*, seem to be set in opposition to these in the former verse (*words of faith and good doctrine*): As also the hearkner to such Tales, to be opposed to a good Minister of Christ, nourished up in the words of Faith and good Doctrine; he must refuse prophane and old Wives fables, and thus shall he be secure against this damnable Doctrine of Devils; and Apostacy from the fundamentals of Christian Religion: Prophane and old Wives tales being the chief, if not only means of being seduced in this particular. 8. All the particulars of this Prophecie, are in our sense evidently fulfilled already: E. G. Forbidding to marry, and commanding to abstain from meats, giving heed to seducing spirits, and giving heed to the Doctrine of Devils or Daymons: For what is there that is more generally entertained both in Papistry, yea, and in Protestantism too; than doting and dangerous, if not damnable Doctrines, concerning



14      *The Doctrine of Devils: Or,*  
cerning Angels, *Genii*, Spirits, Souls of  
men sprecting, Fiends, Devils,——which  
may be all called Daymons. This Pro-  
phesie in our sense, is fulfilled evidently  
enough in all the particulars; but not one  
particular of it so much, no not one, in  
Sixteen hundred years fulfilled, if by Do-  
ctrines of Devils, Devils in the Pulpit,  
Preaching Devils, be understood: For in  
all this time, we do not yet read in any  
tolerable Author, yea, or Legendist, of  
so much as one Devil, that ever Preached  
so much as one Sermon, or vented one  
Doctrine out of the Pulpit, nor that for-  
bad Marriage, or commanded by his Do-  
ctrine to abstain from Meats. I will not  
hence infer, That those Doctrines (that  
forbid marriage, and command to abstain  
from meats) are tolerable still hitherto;  
because it cannot yet be proved, that they  
were the Dictates or Doctrines of Devils  
Pulpetting it: But this I will say, That it  
is more honourable, august, and credit-  
able to the spirit of Truth, That such an  
interpretation should be embraced con-  
cerning his words, as may make them con-  
sonant to Truth by the event, at least  
within the compass of Sixteen hundred  
years, in one particular at least: Not such  
a one, as that in all that long, large and  
vast

vast tract of Time, there can be found not one particular instance for the proof, so much as of one particular of these several predicated, to be fulfilled, likely to be fulfilled, or countenanced by the success; but this might very well have been passed over as a meer Need-not: But that some men are mad in their opinions, conceits, and dreams; and as That was, so it is absurd, to say, That the suggesting, or injecting of wicked Doctrines into mens hearts, is that which is here meant. Let it be at present supposed (and no Demonologist I think will oppose the supposition) That the Devil then did, and now doth, inject wicked thoughts, heresies, villanies into mens hearts; yet then, he being equally Devil, and Men equally seduceable by him, then, as now, That he should inject villanies more multitudinous for number, or more abominable for nature, now, than then, can hardly be supposed. 2. It is the general opinion of Demonologers, That by Obsession, and Possession, the Devil domineered more unrestrainedly over the World in the Primitive times, than in these latter; and if so, Why not by injections too as much? I see not. 3. That Doctrines as wild, were broached about the time the Apostles wrote, as ever were  
in

16 *The Doctrine of Devils* : Or,  
in any time afterward (except it be this  
Doctrine of Devils here spoken of) is  
beyond controversy, as is evident by the  
mad Doctrines of the *Simoniani, Pyletii,*  
*Hyminei, Alexandrii, Nicholaitani, Py-*  
*thagoræi, Gaulonite, Nazaræi, Judeo-Pa-*  
*gani, Mosco-Christiani, Platonici, Her-*  
*mogonistæ, Pharisei, Sadducei, Essæi, He-*  
*rodiani, Egyptii, Gnostici.*—4. Again,  
had the Apostle meant Doctrines suggested  
by Devils, or Doctrines so wicked and  
abominable, as none but Devils would,  
or could be supposed the Authors of them,  
he might have said, *διδασκαλίας δαιμονικαίς,*  
devilish Doctrines, or, *διδασκτικοῖς δαιμονίοις*  
Endoctrinating or Teaching Devils; as  
afore *πνεύμασι πλανοῖς*, deceiving spirits.  
And yet 5. I add, The Doctrines here  
by the Apostle mentioned, are but poor,  
small, petty, trivial, and inconsidera-  
ble Heterodoxes, in comparison of those  
broached concerning Devils in these latter  
days: What are Prohibitions of Marriage,  
and Injunctions for the abstinence from  
some kind of meats, in comparison of  
comparing, yea, of preferring of Saints  
and Martyrs, yea, Devils and Witches, and  
abhor such base Varlots with, or before  
Christ, for stupendious miracles? Did the  
Holy Ghost speak so expressly against those  
\* lesser,



lesser, smaller, pettyer and more trivial Heterodoxes, and omit to speak against those greater, grosser, more villainous, yea, most blasphemous, most idolatrous, and most sacrilegious Doctrines? 6. Some of the Ancients, as *Epiphanius* by name, adds *Μύθοις* to *Διδασκαλίαις*, Fables or idle Tales, and Doctrines of Devils; somewhat consonant to that, *ver. 7. Refuse prophane and old wives fables.* Doth not this shew the subject, not the delators of those Fables? Old Wives, old Grannams, old Gossips, old Mother Mid-nights, will spend whole Nights and Days, in Tales and Fables concerning Devils and Daymons. 7. (*Giving heed to seducing spirits, and doctrines of devils*): As well followed by *ἐν ὑποκρίσει Ψευδολόγων*, which may very, nay most properly may, if not, must be rendered, by or through the hypocrisie, knavery, or deceit of Lyers, Fblers or Tale-tellers: Somewhat answerable to what we read, *Eph. 4. 14. ἐν κυβέλει τῶν ἀνδραπῶν, ἐν πανουργίαις*;--And *Rev. 18. 23. ἐν τῇ φαρμακείᾳ οὗ ἐπλανήθησαν πάντα τὰ ἔθνη*, by the Legends, Fictions, and monstrous Fables, of Monks, Fryers, and other such vain varlots, are the People seduced into most absurd opinions concerning Devils. These words here, *Ψευδολόγοι ἐν ὑποκρίσει οἱ ποιεῦντες Ψεῦδος*

18     *The Doctrine of Devils: Or,*  
*Rev. 21. 27.* Intimate but one and the self-  
same kind of Persons, Fblers, Tale-tellers,  
Inventers or Forgers of Lyes, the broach-  
ing or suggesting of such Doctrines by De-  
vils, cannot be then the thing here meant.  
'*Ev.* is, by or through here, intimating the  
cause, instrument, or means, as in the pla-  
ces above cited; *Eph. 4. 14. Rev. 18. 23.*  
and many hundred places besides.

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#### CHAP. IV.

*What the Doctrine of Devils is in the Af-  
firmative.*

**T**Hese words then, *Διδασκαλίας Δαιμονίων.*  
I interpret, Doctrines of, about,  
or concerning Devils, though without a  
Preposition, as intimating the Subject not  
the Authors, the Matter not the Doctors,  
the *De quibus*, not the *Per quos*; so we say,  
*Historia animalium*, the History of Ani-  
mals, not that the Animals wrote the Hi-  
story, but that the History was written of,  
about, or concerning Animals: So *Legen-  
da Sanctorum*, *Doctrina Philosophorum*;  
and thus the Prophet too, *Quasi Luctum  
unigeniti*, as the sorrow of an only Son,  
not sorrowing, but sorrowed for, *Amos*  
8. 10.

8. 10. And this Elleiptical way of speaking, by the omission of a word, especially of a Preposition, is elegant, and in Scripture often used. As *Ἀπομύει τὰς πόδας*, for *κατὰ τὰς πόδας*, *John* 11. 44. So, *Πῶς τὸν διδόν*, *Heb.* 5. 1. where *κατὰ τὰ* is omitted. So, *ἰδοὺ αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων*, *Mark* 6. 7. 'Tis a mad and wild gift Christ gave his Disciples, he gave them the power of unclean Devils; thus it runs, without the supplement of the Preposition, yet is not the Preposition inserted, but must be understood; and the sense is clear and plain, he gave them power over unclean Spirits. Here too, *vers.* 2. *τὴν ἰδίαν συνέδνην*, for *κατὰ τὴν*. Nay, and *vers.* 3. One principle verb or leading word is altogether omitted: Forbidding to marry and to abstain from meats, the sense is harsh and unfavoury, unless we supply (commanding, or some such word) and commanding to abstain from meats. So would this sentence be harsh too, and odd if we read thus; *Giving heed to doctrines of Devils, speaking lyes in Hypocrisie*: So joyning, *Per appositionem*, speaking lyes and Devils together, as one thing, the Revelation would be ridiculous, as afore. The Preposition *must* must of necessity be supplied of, about, or



concerning Devils: And *Ἀνδρωπῶν* too, if we stick to this expression, doctrine of devils, speaking lyes in hypocrisie. But the plainest and easiest reading is, as is intimated afore, *Ἐν ὑποκρίσει Ψευδολόγων*, by the hypocrisie of lye-tellers; by the deceit, knavery, villainy and falsehood of Legendists, Tale-forgers, and Fable-fag-gaters; and thus, Devils or Daymons must be the subjects of those Fables, and lying Men the Authors. And now here thus we have a Prediction. 1. That the doctrine of Devils would be brought in- to the Church. 2. Men would be very apt to entertain this Doctrine. 3. The means, way or course, by which this Doctrine should be brought in, by forged lyes, false inventions, and hypocritical fa- bles: But this is not that that I mean, but that the broachers of this doctrine of Devils are so plainly described, and indigitated here, that we may as easily know, who they be that are here meant, as we can know a shaven Monk, or Fryer by his shaven Crown, from an honest Man. 1. They are Lyers, *Ψεύδεις*. 2. Prating Lyers, venting their lyes in words, and Prate, and Print, and Preach too. *Ψευδολόγοι*. 3. Upon a knavish design, *Ἐν ὑποκρίσει Ψευδολόγοι*. 4. A spiritual kna-  
very,

very, or knavery in respect of spiritual things. Hypocrisie in Scripture-phrase, is used to express a knavery of such a kind most commonly.

5. Shameless Lyers, though they know their prate to be meer lyes, yet will they not conceal, but loquaciouſly, impudently, boldly vent them, *Παυδολόγοι*.

6. As Brazen-fac'd, ſo Iron-hearted, *Having their conſciences ſeared as with*——not caring what miſchief, even

to mens Souls, they do by their abominable lyes. And yet,

7. The broachers of this doctrine of Devils are further yet pointed at in theſe words, *Forbidding to marry, and a commanding to abſtain from meats.*——Now if there have not here-

tofore been, and yet now are, many ſuch broachers in whom all the particulars above-mentioned do meet, within the Popedom; if there have not been, and yet are even in Proteſtandom ſome too, that have, and do give heed to ſuch doctrines, then is not this Propheſy as yet, nor ever will, in any ſort be fulfilled:

But it is as clear as the light even at noon-day, That there are an abundance of ſuch Doctors or broachers of this doctrine in the Popedom, as appears by thoſe volumns of Legends, thoſe decades of Romances, thoſe huge tomes of Fables



that have been obtruded upon the World, by Monks, Fryers, and other shavelings there: It appears also by the many fardles, faggots and bundles of Scribbles, though by Divines, Doctors, and Philosophers among Protestants, in vindication of that doctrine; That there are an abundance of broachers and Doctors, as well as Sheepish followers and Apish imitators, who give heed to this doctrine of Devils: So that the Spirit needed indeed to speak expressly against it; and against it here. Here he doth speak expressly; but though so expressly against it, he hath and doth still speak; yet some will Teach, and others give good heed to it: So apt eager and wilful are Men, to refuse wholesome doctrines and the words of Truth, that their itching ears may be filled with prophane Fables, incredible Lyes, and monstrous Tales of old Wives, which turn them from the Truth, to the embracing of this doctrine of Devils. This interpretation is consonant to Grammar, to the letter of the Text, and is fully justified by the success in all the particulars, and therefore cannot I think, be excepted against. The doctrine of Devils, is the opinion, tenent, or Teach, of, about, or concerning Devils; their wonderful

derful power, and most prodigious operations: This is the sum and drift of this Tract. There is not here any, the least intention so much as to insinuate, 1. That there be no Devils. Or 2. That they are not abominably villainous in themselves. Or 3. That they are not mischievous, to the utmost of their power, against Mankind: But only, That they have not such an unlimited, irresistible, and omnipotent power, as Demonologers idolatrously attribute to them; especially in Physical or natural things, what-ever their power may be in respect of Morals. That is another question.

**C 4****CHAP.**

## CHAP. V.

*The Doctrine of Devils abuseth the blessed Lord Jesus Christ mightily: And that first in general.*

**T**HIS doctrine of the unlimited power of Devils in naturals, thus by Christians entertained, is the highest and most abominable Apostacy, that ever was or can be in respect of Christ. We need go no further than this very Text for the proof of this. This Text no doubt is set in opposition to the last verse of the former Chapter; where the Apostle having spoken of the Mystery of Godliness by the manifestation of God in the flesh, the wonderful operations of this God-man Christ, the admiration Angels had for him, his universal goodness as offered to all Men, the belief that was generally throughout the World, against all credibility yielded unto him, his glorification, and in his, ours: He subjoyns this, *That there shall be a departing from the faith*: What Faith? Why, from the Faith of the particulars before mentioned. However, in what shall this departure be manifested or shewn?



shewn? Why, in part and specially, by giving heed to seducing Spirits and doctrines of Devils: So that the giving heed to, the attending, observing, entertaining or believing of this doctrine of Devils, is a denying, refusing, rejecting of, or a departing from those great Mysteries and fundamental points of the Christian Religion: As particularly, a denying of, or a departing from, or a rejecting of that stupend miracle of Christ's Incarnation, and the benefits that proceed from it. 2. An abusing or vilifying of his most wonderful operations. 3. A taking off of that great admiration, that Angels had before justly of him. 4. A denial, or abusing of that universal goodness which he offered unto all mankind. 5. A vilifying of that wonderful reception of his Doctrine and Gospel throughout the World at the first Preaching, though for the strangeness of it to Mans natural and carnal understanding, so unlikely to be entertained. 6. The magnificence of his installation in Glory. He that turns Jew, Turk, Pagan, doth not possibly for substance abuse Christ worse, than he that heartily and in its latitude embraceth this doctrine of Devils, though he may indeed retain the name of Christian:



26      *The Doctrine of Devils : Or,*  
*stian : The difference is only in the cir-*  
*cumstance or manner, the one wilfully,*  
*desperately, obstinately ; the other as 'tis*  
*hoped, but out of ignorance, inadverten-*  
*cy, mistake, and interpretatively : But*  
*the same substantial Apostacy in both.*

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## CHAP. VI.

*This Doctrine of Devils draweth men off,*  
*particularly, from that most comfortable*  
*and fundamental Article of the Christian*  
*Creed: viz. The Incarnation of the Son*  
*of God.*

I Shall touch but upon some of the for-  
mer particulars, the rest will easily be  
quest at, when it shall be manifested in  
some chief of these, That this doctrine of  
Devils draws men off from them. And  
first thus, The manifestation of God in  
the flesh, or the Hypostatical Union of  
the Godhead to the Manhood in one per-  
son, was heretofore, and now too still  
ought to be accounted, The great mira-  
cle of the World, The Miracle of Mi-  
racles, The most stupend Miracle that e-  
ver was, shall or can be wrought, by  
omnipotency it self; but if there be a  
pos-

possession of Men by Devils (as Demonologers give out, Preach, Print, Publish and Promulgate) then must this stupend and most miraculous work of Omnipotency shrink into nothing, or at least into *Unum e millibus*, into an ordinary and common feat; it is but an ordinary usual and common prank, no more than Devils do, and can do every day, every hour, every-where if they please. It is possible that the Demonologers will strain hard, to wring out some nice, obscure, or critical difference between this true and unquestionable Union of the two natures in Christ, and this fained one of Devils to Men; but certainly, if as Demonologers say, a Devil or an evil Fiend can act mans body, so as to move, carry, roodge, hurry, transport it as he pleaseth, make it light or heavy, quantitive or not quantitive, visible or invisible too, make it swim like a piece of Cork, dive like a Fish, fly like a Bird, the natural capacity of such a Person, yea his Reason, Will, Intellect, Judgment, —all the powers and faculties of his Soul, being not only guided, governed or directed by, but swallowed up and metamorphosed into the will, humour, nature, condition, inclination—of the Devil; the dif-

28 *The Doctrine of Devils: Or,*  
difference I suspect, will be very nice,  
or rather none at all. This once, the  
Apostle puts the *Mysterium magnum* up-  
on this, That God was manifested in the  
flesh; and is not the Devil too, and that  
in his utmost Devilship, and that in the  
flesh also manifested, according to this  
feigned possession or incarnation which  
this doctrine of Devils attributeth to  
him.

I have in another place toucht upon  
the particular mode of the Hypostati-  
cal Union of the two natures in Christ,  
and have shewn, That as that was 'Ουρ-  
νός Substantialiter; 'Ατρέσιος Inconverles;  
'Αδιείρητος Indivise; 'Ασυγχύτος Inconfuse;  
Κοινωνικός Communicative; and lastly 'Α-  
χωρίσιος Inseparate: So according to the  
doctrine of Devils is the coagulation of  
Devil to Man in the possessed, in all and  
every respect answerable. I shall there-  
fore here now add but these few parti-  
culars. I. That this Union of Devils to  
Men, in this supposed Possession, seems  
a more difficult, hard and more unintel-  
ligible miracle, than that of the two na-  
tures in Christ: That being but the co-  
alescency of two Natures into one Per-  
son, this the jumbling together of two  
numerical distinct and subsistent persons  
into



into one Individual; There may in nature, as it were, be some kind of dark Adumbration of that; some instance in the Mistletoe growing out of, or upon, and subsisting in the Oak, without any proper subsistency of its own: But how well this agrees, let the Authors of the conceit well consider (There was, it is generally known, throughout this Kingdom) not many years since, a Person, that had another body, living creature, or (if you will) another Person growing out of his side, but subsisted meerly by, and in the other Person, as a Ciens ingrafted doth in the Tree: But best of all, is this the Hypostatical Union of the two Natures in Christ, adumbrated by the Union of the spiritual and corporeal parts in Man: For as the reasonable Soul and Flesh is one Man, so God and Man is one Christ, as the *Athanasian* Creed hath it. There be many resemblances of this it seems, but not any kind of adumbration as yet found in nature, how to shadow out the consubstantiation of two perfect, compleat and subsistent individuals in one person: And yet, which is considerable too; 2. God thought it needful to send an Angel, even one of his mightiest, most honourable, most eloquent,



30      *The Doctrine of Devils: Or,*  
quent, and most powerful, even the An-  
gel *Gabriel*, to the blessed Virgin her self,  
To perswade her into the belief of the  
possibility of that, whereas (they say)  
That the Union of Devils unto Man, is  
easily credible, and generally believed  
without half that trouble: Strange, That  
the stranger thing, should be more  
easily believed, than the easier! 3. But  
yet further, There was great ado, and  
much trouble about it, To unite Man to  
God, the omnipotency of the holy Ghost,  
and the power of the Almighty God  
were imployed, and all needful for the  
effecting of it: Where the Devil (as the  
*Ichneumon* into the *Crocodile*) can slip  
into mens mouths with ease as they gape,  
and possess them wholly as their own  
members: And yet again 4. In the Judg-  
ment of God himself, It was needful, That  
much time, even Thirty years and more,  
should be spent, (I will not say, for the  
subjugating of the Manhood to an obe-  
diential subjection towards the Godhead,  
but) for the clearer manifestation of  
the reality of that Union; yea, and Three  
or four years of continual Miracles to  
boot: Where the Devil can incarnate  
himself, possess, or enter into a Person,  
make him subservient to his will, beck  
or

or nodd, and manifest himself unquestionably to be the *Dominus fac totum* in the Person, and all that with the turn of a hand in an instant. 5. I might add God never did that Miracle but once, the Devil doth such as are parallel every way, and *Super-paramount* to it every week, and day, for many Thousand years together; so that in truth, the Devil seems to be the greater Miracler, as out-doing, out-going, out-stretching the Omnipotent God, in that very particular that he counts his Master-piece. God manifested in the flesh, is no such great Mystery, the Devil can, and doth do as great, or greater every day. Oh intolerable opinion! that yields such blasphemous results; Devilmongers will no doubt disclaim this charge, but they shall never be able to evade the guilt.

CHAP:

## CHAP. VII.

*It undervalues Christs Miracles, in that it allows Ejection of evil Spirits to Devils and Witches.*

**B**Ut Secondly, as this Doctrine, in the point of possession, undervalues the Mystery of Christs Incarnation: So doth it more abuse Christ in the crotchet of Dispossession. A Devil, nay, a Witch (say they) by the Devils power, can eject or cast out Devils out of any one possessed: First, out of a Person where there never was any Devil. But Christ saith, *Satan casts not out Satan, else his house should be divided, and his Kingdom could not stand:* And yet hath and doth it stand ever since, though, at least (as the doctrines of Devils assert) Satan hath cast out Devils or Satan, all the World over, for these Sixteen hundred years: Thus therefore, this doctrine makes Christ a lyer: And which is as bad, it attributes more power to the Devil, than ever Christ (though he appeal to his stupend works for the justification of his Godhead) ever exerted while here



on earth: Christ never so much as cast out one Devil; I know men generally run away with this conceit, because of these notions, cast out Devils, or cured a Demoniack, or one possessed as we render it: But if we consider, That the Scripture speaketh but according to the mode and phrase of times then, wherein (according to the conceit of Platonizing Pharisees) all great diseases, afflictions or distempers, wherein they thought (as they did in all almost) That there was *quidam*, some extraordinary and supernatural agency; we may, and will be easily satisfied, That when Christ is said to cast out Devils, they were but dangerous diseases, uncommon maladies, or extraordinary distempers, or else (sometimes sins) that are meant.

D

CHAP.

on earth. Christ never so much as call  
out one Devil; I know not generally

## CHAP. VIII.

the notions, call out Devils, or cured  
the way with his power, because of

Christ cast not out Devils: What is meant  
by Devils, where Christ is said to cast  
them out? according to the  
mode and phrase of times then, where

Christ himself, in his return to John's

Message, or Quarry, (Art thou be

that should come, or do we look for ano-

ther?) speaks nothing, but of curing Di-

seases, and Preaching the Gospel: Not a

word of casting out Devils, though in

the same hour, he had cast out one,

Mat. 9. 13. (Whatever is meant by R.)

But could he have satisfied John better,

than by saying (Devils also are cast out)

if he had cast out any Devil really?

And yet not a word of this, in his An-

swer unto John Baptist; nor (which is as

remarkable) doth St. John (though he

set himself upon that point especially, to

prove the Godhead of Christ producing

many, yea very many, very great, and

stupend Miracles done by Christ) yet

doth he not so much as hint at that of

ejecting Devils: A great oversight, in

such a Person, in such a business, to

neglect such an Argument, if any such  
thing

thing had ever been. This would have  
proved him to be God indeed, and his  
Power paramount above all Principalties,  
and Powers, and Thrones, and Domini-  
ons, and so God without controversy or  
dispute. But he urgeth it not, and there-  
fore we may well conclude (if we will  
not think that he betrayed the Cause)  
That there was no such thing. Besides,  
*Demonia habere, ubi Demoniis esse,*  
are most properly and most fitly render-  
ed Madmen. When some said, *Inferai-*  
*tem deus est,* or he is mad; others  
said he hath Beelzebub or a Devil, (as  
being in their conceit but one and the self-  
same thing) so *Mark 3:26*; *eu, huius*  
*huius* Devil *in* *mad*, *scilicet* *q* *be* *synoni-*  
*mes,* and no interpreter one the other.  
John Foxe son so because of that mad,  
wild frantick speech of his (as they in-  
doubtedly say) *Virginia* *keep* *my* *young,*  
*the* *shill* *under* *for* *death* : *Now* *lay* *they,*  
*we* *know* *that* *thou* *hast* *a* *Devil* *and* *are*  
*mad* *in* *reason* (though they be but  
Madmen, would have vented such an evil  
word. *John 8:54*, *sed* *And* *therefore*  
*Maldonatus* (a Jesuit, and one that up-  
held the doctrine of Devils and posses-  
sion, as much as any Man, for the main-  
tenance of Purgatory) *Alii putant*



36      *The Doctrine of Devils: Or,*

(*Alit* in the Plural number, 'twas not one single Doctors, Fathers, Schoolmans opinion, but a number of them): Some think, That this word, *Demonium habere*, or *Demoniacum esse*, *modum fuisse loquendi*, *quo non significarent eum vere habere Demonium, sed more esse mentis, delirare, insanire.*—— To have a Devil was a kind of phrase or form of speech, by which they did not intend, or mean the Person truly and indeed had a real Devil within him, but that he was distracted, frantick or mad. *Job. 10. 20, He hath a devil and is mad. 7. 20. Thou hast a Devil who goeth about to kill thee, or thou art mad to think so. John 8. 48, Say we not well, thou art a Samaritan, and hast a Devil? Why a Samaritan, but because they thought him mad? The Samaritans held odd, wild, mad opinions concerning God, his Worship and Religion; the Jews therefore thought them mad, as the Samaritans did the Jews, upon the account of dissonancy in Religion and Tenents; Wherefore came this mad fellow to thee? Kings 2. 9, 19. And so the Jews thought of John Baptist, because of his strange food, raiment, life, and doctrine, That he was mad or had a Devil: They say he hath a Devil,*

*Mat.*

*Mat. 11. 18.* It is very improbable, That the Jews, ( who so generally frequented *Johns* Preaching, and heard him so gladly ) thought him to be possessed with a Devil, and yet some of them might think him to be a little crazed in his intellectuals: Nay, generally it seems the Gentiles as well as the Jews, thought all these men that held any new, strange, or unheard-of Doctrines in Religion, to be mad. And hence *Festus* to St. *Paul*, *Thou art besides thy self, too much learning hath made thee mad: Act. 25. 24.* It was the strangeness of *Pauls* Doctrine, that made *Festus* think him mad; so did the Jews think the Samaritans to be mad, and possessed with Devils; yea, and Christ also, upon the same account, for the newness, strangeness, or madness of his Doctrine ( as they accounted it ): *Demonium habere, or Demoniacum esse*, in Scripture-phrase, is to be mad.

And indeed *Δαιμόνιον*, deriving its pe-  
degree from *δαίμων*, can hardly signifie  
any thing else properly, but some such  
great, extraordinary, and unusual affliction  
from God, such as is madness: And  
so indeed is the Word used by *Polybius*  
concerning *Antiochus*, *Δαιμονίαει*, he was  
mad, and *Plutarch* useth it in the same

sense, and why should we not in Scripture interpret it so too, when both the word and sence of the Text will bear it? Besides, did ever any of these *Demoniacs* mentioned in Scripture ever do any thing or things, act or acts, fear or fears, that a meer madman without a real Devil, doth not, may not do, and often doth? Is there any such act, any such feat recorded of them by any of the Evangelists? They cryed, they roared, they talkt foolishly, ran into mountains, and desarts, and tombs, cutting themselves with stones, brake their fetters, were mischievous to Passengers; but have not, may not, do not Madmen do all these things? *By their works ye shall know them*, saith Christ; why, how, wherefore then, may they not be Madmen, and Madmen meerly, that are meant by *Demonium habentes*, or *δαμονίου ἔχοντες*? I add this, Christ himself confesseth that what he cast out, that the Children of the Pharisees cast out too, *Mat. 12. 27*. And argues largely from it, to justify himself and actings: But never did or could the Pharisees Children cast out real Devils; otherwise Men should be stronger than Devils, Flesh than Spirits: And yet a stronger than he must come upon



upon him to dispossess him without doubt; And is Man stronger than the Devil? Can *Tom Thumb* with his *Rushe* Spear, dismount *King Arthur* and all his Knights? No more can meer Man dispossess the Devil; especially, if he be so omnipotently powerful, as Demonologers predicate him. Devils in Scripture are set out as powers in the abstract, Men as the abstracts of weakness: Now that weakness in the abstract, should dispossess power in the abstract, is I think altogether inconceivable by any humane intellect. *Canst thou draw out Leviathan with a fish hook, (said God to Job) or can a Crismer, a Child of a span long, bind Behemoth with a rushe cord?*

In short thus, all that the Children of the *Pharisees* cast out, were Diseases, not Devils; all that Christ cast out, was but what the Children of the *Pharisees* cast out; therefore all that Christ cast out, were but Diseases and not Devils. And is it not now, then a most monstrous Apostacy, and most intolerable Idolatry, and that even to the Devil himself, to attribute such an excellency of operation to the Devil, which was never exerted by Christ himself, indeed could not; because there was never occasion

for it. Well, this is one result of the doctrine of Devils, it is an Apostacy from that fundamental Truth, *God manifested in the flesh*. This was almost (but it must not be) forgotten here, That though Christ cast not out any real Devil properly so called; yet curing Diseases in such a manner as he did, He manifested forth his Glory and Godhead, as fully, and as much, as if he had indeed cast out real Devils; but of this in another place. I have spoken fully enough. I shall only add this here, If they had been indeed real Devils, or infernal fiends that Christ cast out, there might peradventure have been possibly some probable ground, of that stupend blasphemy of the *Pharisees*, viz. *He casteth out Devils by Beelzebub*.— In some sort it might be credible, either by some favour, connivance, compliance, complotment, or else envy, hatred, opposition of Devils; so that it had been no miracle or argument at all, to prove his Godhead, That he cast out Devils; a *Simon Magus*, an *Apollonius*, yea an ordinary Witch have done as much: But there could be no compliance, compact—envy, hatred—between Christ and Diseases. The curing therefore of Diseases, in such a manner as he cured them, was  
more

more for Christs Honour, and the proof of his Godhead, than (if *per impossibile*, there could be any such thing) the casting out of Devils or infernal fiends could have been.

## CHAP. IX.

### *Christs Works prove his Godhead.*

**I** Proceed to a Second: The doctrine of Devils detracts, and apostates from another special excellency of Christ: *Justified in the Spirit*, in or by the Spirit: Where, by the Spirit no doubt is meant, the might, power or excellency of Christ, to do great wonders, and stupend miracles, as *Mat. 12. 27*: *But if I by the spirit of God cast out*——Justified in, or by the Spirit as the Apostle phraseth it, is, declared to be the Son of God by Power, *Rom. 1. 4*. *A Man approved of God, Auctoritate, by powers, or miracles, Acts 2. 22*. And God anointed him with power; which is here called Spirit, *Acts 10. 38*. *Virtus potentiaq; regis Messie nomine spiritus intelligitur, justificatus spiritu, hoc est, virtute sua qua miracula edidit: Zanchy* and all others upon the



the place. Well then, I justified in or by the Spirit, is declared, manifested, and proved to be the Son of God, by his works, miracles and wonders. By these he proved what he pretended to be; *viz.* That he was the Saviour, *Messias*, and the Son of God: And this truly is the ground of our hope, the foundation of our joy, the corner-stone of all our comfort. If he were not the Son of God, if he by his works did not prove himself to be the Son of God, our hopes are perished, we are cut off for ever, we may go to *Em-mans* when we will, we are of all creatures the most miserable, the most befotted, the most befooled and deluded people in the World; when we think that our Anchor is well and firmly fix'd, it hangs but in a wave: We believe in Christ, as a God who is able to save us; yet then, he that we believe in thus, is either no such thing, or (which is as bad) we have no sufficient grounds to believe it, or at least his own Argument to prove it, is not sufficient, which must needs make his God-head suspicious, as not being Infinitely wise.

## C H A P. X.

*Christ proves his Godhead by his Works.*

**N**OW the proof that Christ brings for his Godhead; That he was the *Messias*, the right object of our Faith, the *Basis* whereon we might with assurance enough build our comfort and Salvation, was his works: To these he appeals, To these he provokes: By these he justifies himself to be God and the Saviour of the World, and by these only, upon the matter, endeavours he to establish us in that fundamental Truth. *If I do, though ye believe not me, believe the works, that ye may know and believe, that the Father is in me and I in him, John 10. 37, 38. And Believe me that I am in the Father, and the Father in me, or believe me for the very works sake, Joh. 14. 11.* The only Argument, or at least the commonest he useth is, that of his works; This is the ground that he would have us go upon, for our belief, comfort and salvation; this is that that the Apostle urgeth, *Declared to be the Son of God, by power, Rom. 1. 4.* This was it that urged his Disciples to believe in

44     *The Doctrine of Devils: Or,*  
 in him at first, *John* 2. 11. The Noble-  
 man came in to by this means, *Job*. 4.  
 53. And they, *Job*. 10. 41. The Centu-  
 rion and the Pagan Soldiers were wrought  
 upon thus, *Mat*. 27. 24. Yea *Nathaniel*  
 also, *Job*. 1. 47. And that great number,  
*Job*. 7. 31. Shortly (saith he) *I have*  
*greater witness than that of John, for the*  
*works that the father have given me to*  
*finish, the same works that I do, bear wit-*  
*ness of me, that the father hath sent me.*  
*'Avra ra' isya,* Those very works, *Job*. 5.  
 36. 1. It is without doubt a sufficient clear  
 and plain Argument of Christs Godhead,  
 that he did such miracles; it carries its  
 credentials in it self, it needs no concur-  
 rent testimony to confirm or strengthen  
 it, *'Avra ra' isya,* The very works them-  
 selves without any more ado, saith he  
 himself often, *Job*. 5. 36. & 14. 11. Yea  
 the Demonologers themselves, (when  
 out of their mad mood of Demonoman-  
 y) confess of their own accord, That Mira-  
 cles bear the mark of the Godhead in  
 their foreheads: Miracles are the great  
 seal of Heaven; where-ever there be Mi-  
 racles, there doubtless is Divine Power.  
 2. It is an Infallible Argument: *We know*  
*that thou art a teacher come from God, for*  
*no man can do these miracles that thou dost,*  
 ex-



*except God be with him, Job. 3. 2. And Herein is a marvelous thing, that ye know not whence he is, and yet he hath opened——*

*Job. 9. 30. 3. It is an Argument that leaves men inexcusable, Job. 6. 35. and 15. 24. He scarce appeals to any other, but to this often; and if this be not a sufficient Argument it might make men suspect Christ had not wit enough to chuse a *Medium*, by which he might prove, what he especially intended, that he was the Son of God.*

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**CHAP. XI.**

*Christ's Holiness, Aims, Intentions, prove not his Godhead.*

**I** Do not say, that there is no other Argument for this: No, I know there be many others, as his Cardiaagnostical excellency, his infinite love to enemies, obstinate and desperate enemies, his infallible prophetick Spirit, the Star at his Birth, the Earthquake and Eclipse at his Death, the strange things at his Resurrection, and his Resurrection it self, as stupend a Miracle as any else that ever was——But none, I say, that Christ appeals unto, none that he useth so much,  
or

46      *The Doctrine of Devils*: Or,  
or so often, as this of his Miracles acted  
by himself. The Attestation given him  
by his Father out of Heaven (which  
though it were not a Miracle wrought  
by him; yet was a Miracle wrought in  
order to the honour of him, and so in  
some sort may be reckoned, as one of  
his Miracles) he useth too indeed, and  
one or two more peradventure; but put  
them all together, he useth not any, or all  
of them, so often by half, as this Argu-  
ment of his Miracles. I know, some pro-  
duce his Holiness, as an especial Argu-  
ment to prove his Godhead, but this sure  
can be no sufficient proof; for his inter-  
nal Holiness (though it were indeed in-  
finite, yet) being but internal, and so  
invisible, it could be no Argument at all;  
*Idem est non esse, & non apparere*; It is  
a kind of contradiction, to say an in-  
visible mark: And for the outward Hol-  
iness, it was not so transcendent, elevate,  
or resplendent, but many might and did  
equalize him; yea he himself equalizeth,  
if not preferreth John Baptist before him-  
self, for outward Holiness, austerity, and  
strict conversation: *John came in a way  
of Holiness, neither eating nor drinking,*  
*Mat. 11. 18, 19.* God in an admirable

pro-

providence, thinking it fit to cloud his essential Holiness, and to suffer but some small glimmerings of it to shine forth, that we might not be scared, nor discouraged from an endeavour to imitate him, and to tread in his steps: Besides, Holiness is not so easie to be stated, as that Christs outward Holiness should be an irrefragable Argument of his Divinity: And if indeed we look upon his outward Actions only, as a man meerly, his Holiness may not appear so exact, as to be a sufficient president for our imitation. Not to mention his furnishing the Guest with more Wine, when they had drank enough, if not more than enough before; some of the precher sort, would think this was not so fit in another Person: Nor to touch at his eares, and works on the Sabbath day, which some of our sabbatarians will scarce allow of now. I pitch upon his curling of the fig-tree, for not having fruit, when the time of fruit (as to that time) was not yet come. As also upon his permitting so many Hogs (the right-ful goods of innocents, for ought we know) at least, of men, who never dishonoured him or his, (for ought we can collect) to be destroyed at the intercession of (as some call them) malicious Friends,

or



48      *The Doctrine of Devils* : Or,  
or Devils. Look upon these, I say, and  
some other Acts of Christ, as the Acts of  
a meer Man, and they are hardly justi-  
fiable : But look upon them as the Acts  
of God (and he proves his Godhead  
meerly by his works ) and then no doubt,  
from his Prerogative Royal, his Impar-  
tial Justice, and absolute Authority, he  
might do all this, and more, yet nothing  
but Goodness, Holiness and Justice, in all  
his Actings. Nay more, one year of Mi-  
racles, yea one Month, or one Day, or  
one Miracle, proves more than Forty  
years of Holiness : This might be coun-  
terfeited, even for so long time, as Christ  
lived upon the earth, ( as Demonologers  
say, and concede ) and the hypocrisie not  
be discovered in all that time ; but a true  
Miracle is the Work only of an Omni-  
potent God. A Miracle therefore proves  
irrefragably, though but one.

Neither could the ends, aims, inten-  
tions, or the issues of Christs æconomy  
here, be a sufficient proof for his Godhead  
( whatever some think ) these being invi-  
sible to all Spectators and Auditors ; and  
not intelligible possibly in a very long  
time : How could these beget, or settle  
a belief ? They might be but pretended,  
and

and not real; they could be only Arguments to the *Postnati*, not to these that lived in his own time: And thus the Apostles themselves, at least some of them, might not be, nay were not, true and well-grounded believers; since they could not see the ends, aims, intentions or issues of Christs undertakings; much less could they be Martyrs and competent witnesses unto us of the truth of Christs Godhead; yea or of his Doctrines. Nor do Christs Doctrines (some urge this) (though the excellentest and most Divine, without doubt, that can possibly be proposed to the Sons of Men, either for their Moral or Eternal Good, or else for the exalting of Gods Honour) be an Argument of his Divinity, without his Miracles: For (not to say what some usually say in their Apologies for the Christian Religion, That it is not altogether new, as some objected) That there is no Doctrine in Christs Gospel so excellent, heavenly, and gloriously Moral, as to the practical part, but some Philosopher or other hath given the self-same precepts before his coming, that Christ did, *viz.* These transcendent moral ones, of loving God with all, and above all, and our Neighbours as our selves; forgiving in-

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juries

50      *The Doctrine of Devils: Or,*  
juries, intreating Enemies like Friends,  
Patience, Humility, Martyrdom for the  
Truth, though without doubt not so fully,  
convincingly, encouragingly upon  
such threats and promises: I say, that  
there is one Doctrine of his, would spoil  
all the receptibility of the whole System  
of Religion promulgated in his Gospel,  
were it not, That his transcendent, un-  
imitable, unparaellable Miracles (which  
he wrought) fortified it as an unquesti-  
onable Truth: I mean the Doctrine of his  
own Godhead, and his equality in all  
excellencies with the Supreme Being,  
from which he expects faith, obedience,  
and recumbency from men, for their Sal-  
vation, upon himself, as much as upon the  
great Jehovah. But this must needs by  
all rational Men, be accounted a most  
high Presumption, *Luciferian* Pride, yea  
Blasphemy and Sacriledg, (and one dead  
Fly is able to poison the whole Pot of  
Oyntment, one wild gourd will make the  
whole broth nauseous and deleterious)  
and urge, force, compel them to reject,  
detest and abominate all the whole *En-  
ruclopedy* of the Gospel; had he not suf-  
ficiently proved that Doctrine (as suf-  
ficiently he did) by his incomparable  
Miracles. Did not the Pagans of old,  
and



and the Turks now upon this ground in special, reject his Gospel? And for the Jews it is known by Children, That they so blasphemed his Doctrine, and persecuted his Person, for this above all things; That he being but a Man, made himself the Son of God. This Doctrine of his Godhead, never did, will, can be digested by any, but such, as by unimitable Miracles (there is no other Argument for this) are convinced of it: And there was not, there could not a more sufficient Argument be brought for it, than that: 'twere Miracles that proved this Doctrine, yea and his Person too; not his Doctrine that proved either his Person or Miracles to be Divine. For his Person he might justly have been accounted the boldest Impostor; and for his Doctrine, the desperateſt Heretick that ever was, had not his Miracles justified both. Christs only or chief Argument, I say, and the best that can be brought to prove his Divinity, is his Works and Miracles; *justified in or by the Spirit.*

## CHAP. XII.

*The Doctrine of Devils nullifies Christ's Argument for his Godhead, taken from his Works.*

**B**Ut now this Doctrine of Devils takes off, abrogates, nullifies this Argument altogether: Whereas Christ, to prove himself to be the Son of God, saith, None could do such Miracles as he did, his works justify him, None ever did the like Works; this Doctrine tells us, That Devils, yea Witches by Devils help, can do as great for matter of work; as many, nay and Millions of Millions more for number; for time exceedingly much longer, and for places, in many Thousand Thousand more. Who now (upon this supposition) the greater Miracle? Who the better Man, who the greater God, God or *Baal*; Christ or the Devil? Christ turned Water into Wine, and it was so manifest an Argument of his Power and Godhead, That his Disciples were convinced, they did, and they thought they ought to believe on him. Christ cured Men at a distance by his meer Word, walked steadily on the Waters,

ters, commanded the Storms to cease, and was obeyed presently; cursed the Fig-tree, and it withered away straight: He fed Five thousand Men, with five Loaves and two Fishes; raised Men that had been dead, yea dead four days before: Christ could and did transform himself into a most glorious lustre, both his Body and Garments. — By such Miracles and stupend Works, Christ manifested it forth, That he was the Son of God, that we ought to believe in him, and that thus believing, we should have life through his name, *John 20. 31.* But this Doctrine of Devils tells us, That a Devil can turn himself into a Man or Woman, a Rat, Cat, or Dog at pleasure; and that a Witch can be any creature that she pleaseth to personate: They can cure Madmen, or any other sick Persons at distance; can walk and fly in the Air, yea ride in that fluid element, with Coach and six Horses; can raise Storms of a sudden, and allay them in an instant; can blast, not only a single Tree, but a whole Wood or Forrest; can turn a Town into Ashes in the twinkling of an eye; with a wry look can kill as many as he lists, and raise them again at his pleasure. — Stories more than a good



54      *The Doctrine of Devils: Or,*  
many, may be produced out of Demonograpers for all these particulars; but what need more, this is a *Conclamatum est*, an Axiomatical Truth among the Doctors of Demonology, That a Devil or Witch can, for stupendiousness of the work do as much as ever Christ did; only the doubt is of the Shibboleth, or the Characteristical note, How shall we distinguish, how shall we know them one from another, is not this blasphemy?

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### CHAP. XIII.

*This Doctrine attributes greater Works, to Devils and Witches, than any Christ ever did.*

NAY they attribute to their Devils and Witches some things, that do indeed much exceed the things that are recorded of Christ, of the same nature too: Christ raised one that was dead four days; the Devil or a Witch, can raise a Man, though dead four Months, and more, as *Cautius*——Nay Four years (peradventure) as *Samuel*: The Devil or a Witch by his help, ejects a real Devil (as 'tis said) which Christ (as I have

have proved ) never did. Christ fed Five thousand Men once, with an inconsiderable pittance : the Devil out of a glewlish dew , can and often doth, mould up so many various dishes of choice Viands, and Butts of lascivious Wines, that many Thousands may fill, and feed, and feast themselves most deliciously ; and for a need, can raise a most glorious Palace, in the midst of a desolate Wilderness, to entertain his guests in state, (and not suffer them to sit upon the cold Grass ) and all in an instant. Christ could in a short time convey himself from one side of the Channel to the other : Pagh, this is but a poor trick , A Witch can be at several Places very far distant, at the very self-same instant ; as *Pythagoras* , and *Magdalena* , *Crucia*. Nay again, Christ indeed did many Miracles, but 'twas Four thousand years after the World begun, ere he began to do any : The Devil in all Ages, from the beginning of the World, had done many Millions before Christ was born. Christ continued doing of such things but Three or Four years, in Person, nor above Fifty or Sixty, by his Apostles ; He and they began later, continued but a short time, and have been doing such things, even about

Sixteen hundred years since: Where the Devil, as he began many Thousand years before Christ or his Agents did so much as one Miracle, and will so continue to the end. Christ did a few Miracles in a corner of the World, a canton of *Asia*, a nook of *Palestine*; where the Devil hath, doth, and will do his Miracles all the World over. Christ did his Miracles, among a peevish, foolish, sottish people, (as the World accounted them) the Jews and his own Apostles: The Devil doth his among the Politicians, the Philosophers, the wizers of the World. Christ did his Miracles a great while ago, and a great way off, and who can tell whether there were any such thing or no? We have but herelap, tradition, a few old Books written by his own favourites, and commented upon by his hypocondriack Friends; where, for the Godhead of Devils, we may our selves be eye-witnesses, and ear-witnesses of it, in his Miracles every day; may behold them if we will be so bold (or else our Demonological Doctors tell old Wives Fables:) few and poor, paltry and suspicious, are the Miracles of Christ, compared to those of a Witch or Devil; if we will believe the teachers of this doctrine concerning  
De-



Devils: But whether that Doctrine, that yieldeth such undervaluing conceits, in respect of Christ, be allowable, I leave to the Consciences of Christians to consider.

#### CHAP. XIV.

*It nullifies the admiration Angels had for him.*

**W**ELL, this of that particular; justified in or by the spirit. The next, is seen of Angels. ὡς ἄγγελοι, seen, looked upon, observed and admired of them, *Speſtabatur*, or *ſpeſtabilis erat*, a very honourable Person; according to that of St. Peter, The things of Christ were ſo mysteriouſly admirable, that the very Angels deſire to look, peep into, or have a glance of them, *chap. 1. 12.* And St. Paul ſays, they were ſuch, as in them appeared the manifold Wiſdom of God, unknown formerly to the principalities and powers, even in the heavenly places; (much more unknown to Devils) *Ephes. 3. 10.* Yea the Pſalmiſt tells us, and the Apoſtle out of him, or rather God himſelf by them both, That the

58      *The Doctrine of Devils: Or,*  
the Angels generally, all the Angels  
of God, the best of them (and that in  
part, for his works which were infinitely  
more excellent than theirs) were to wor-  
ship him, *Heb. 1. 6.* And yet how so? If  
Devils could and had been incarnated,  
could, and had done, as many, or as  
great, yea more and greater Miracles,  
than ever Christ did any. I might go  
on, and shew, That in all those other  
particulars, as well as the former, Men  
hugely derogate from the Honour of  
Christ, apostate from the truth and com-  
fort of the Gospel, when they be so cre-  
dulous, as to entertain this Doctrine of  
Devils.

CHAP.

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CHAP. XV.

*This Doctrine intrencheth upon the incommunicable attributes of the Holy-Ghost.*

**B**Ut go we on, and see how, and with what respect, this Doctrine useth the Holy Ghost: Two glorious and incommunicable excellencies, we Religiously believe, do belong to that Divine and Infinite Spirit; the first is, a bestowing of a prophetick Power, whereby a Person, through an extraordinary and supernatural assistance, is enlightened, and lightned to such an elevation of Spirit, that he can foretel, not only future and far distant, but even contingent things; such as depend meerly upon the will of Man and God. I mean not, That extatical or rapturous emotion of Spirit, whereby Men may sometimes conjecture, and predict (when they have not any absolute certainty of) futurities; however confident the Diviners may be of their predictions. The other is, the Grace and Practice of Piety, and Religious Duties, in order to a conformity with the Divine Will: These are two special  
and



and proper effects of, or emanations from that Infinitely Gracious Spirit. Who-ever attributes either of these, to any other origine, sacrilegiously steals from that blessed Spirit, a special part of his Honour, idolizing most basely that Person, Thing or Creature, to which he attributeth them. This I take is undeniable; but both of these (saith the Doctrine of Devils) may be insuflated from Hell. A Person may be very pious in conversation, Religious in observation of Duties, constant in Reading, Hearing, Praying privately as well as in publick; ready, willing, earnest to instruct others in the Mysteries of the Creed, and exhort them to the duties contained in the Decalogue; may be ready to offer them the Cordials of the Gospel in their Agonies; and in their extravagancies, to terrify them with the severity of Gods vengeance: This is well enough known by a late example. Such a one accused for a Witch upon Oath, and hardly escaped the extreamest punishment; but that some of the petty Jury were well acquainted with her conversation. Yea, 2. A Person may predict things future and meerly contingent, and all by meer insuflation, from the Devil; for the former I have hinted an  
ex-

example: For the latter I may produce *Magdalena Crucia*: Nay she may pass for an unexceptionable example of both. For (saith the great Demonologist of this latter Age) for such things got she the reputation of a very Holy Woman, and a great Prophetess; and yet conversed with the Devil, as his Wife, for Thirty years together. Cannot the Devil make Saints too as well as Prophets? Yea Prophets and Saints too both. Nay, and since *Omne efficiens tale est magis tale*, must not that thing which we call Devil, be a most good and godly thing? Equal to the Holy Ghost, for Holiness and for Knowledg? Whether this be not such gross abuse, to that Infinitely Gracious Spirit, that comes very near that grand sin called Irremissible; I leave it to Christians to examine and conclude: And yet doubtless, meer naturalists would be ashamed to attribute the excellencies of the Godhead, to the worst of his creatures. I might have instanced in those gifts mentioned by the Apostle, *1 Cor. 12. 5, — 10.* But I thought fit to pitch up, on these above-mentioned.

## CHAP. XVI.

*The first Person of the Godhead mightily abused by this Doctrine.*

**B**Ut are the Second and Third only thus coarsely handled by this Doctrine? Is not the first villainously abused too, even the Father of all Power, the Almighty God, the only Potentate? *Thine is the Kingdom, the Power, and the Glory.* Thus were we taught by one, who (we thought) knew something of that most august Majesty of Heaven: But this good and godly doctrine of Devils, sets up one *Beelzebub* cheek by jowl with the great *Jehovah*, as his equal, at least for Power, Might, and most stupend Operations: It fetcheth *Jeroboam*, a runnagate Rogue, out of *Agypt*, the bottom of the Straights, or rather the Straights of the bottomless Abiss, to tear away Ten parts of Twelve from *David* and his Son. The power of the Air, Earth, Sea, and Hell, and all is *Beelzebub's*; *Jehovah* must be content with the bare Empireal Heaven, and well, if he can have that free. The Devil keeps Teams, and appears at  
the



the general Rendezvouz there (as 'tis said): And if so, not for any good without doubt, but in hope to get opportunity to usurp that Province as well as the rest. It is said he can make and unmake Men, possess and dispossess, kill and make alive, raise storms and tempests, *Enroclidons*, Hurry-canoes, make Women and Years fruitful or barren, send Lightnings, Thunders and Earth-quakes, infect with Plagues, Pestilences, and contagious Diseases, kindle and consume with Fire whole Towns, Villages and Cities, foretell things meerly contingent; stop the Sun in its course, and restrain the influence of the Moon, and all the Stars—Is not this a God? Is he not equal to the great God, the Omnipotent Elshadday himself for Power? These sure are the proper acts of God, of the great God, and Incommunicable, *Isa.* 40. 21. 43. 8. *Jer.* 10. 12. & 31. 35. *Psal.* 135. 5. 136. 4.—*Dent.* 32. 39. & 4. 41. *Hos.* 6. 1. *Jer.* 14. 22. *Psal.* 104. 19. *Job* 9. 7, 8, 9, 10. *Isa.* 38. 8.—*Job* 38. 39. 40, 41.—These and the like I say are Acts proper to God, and therefore 'tis not in the power of Man or Devil to do these, or any such; yea though God permit, and allow the Devil the utmost power of his nature, without check or curb.

## CHAP. XVII.

*Of Gods permitting the Devil, and the vanity of that shift.*

**M**EN usually shelter themselves under this conceit, as a secure *Asylum* for their abominable blasphemy, (in attributing the proper works of God to the Devil): Oh! God permits him, and then he can do (yea marry can he) wonderful and stupend feats. I might in answer return, this Permission is but a meer invention, a fiction, a *Chimera* here. But I say, let God permit the Devil never so much, let him give him the full length of his own cord, and not restrain or snaffle him in the least; yet cannot the Devil be able to do any of these works that are proper to God: Permission is not empowering; but a meer liberty of exerting a natural power. If therefore there be not a natural power to do the works of God; Gods permitting of the Devil, the exercise of his natural power to the utmost, will not enable or make him the apter to do them: Let loose the reins to your Horse, give him the greatest liberty  
can

can be thought of, without any the least check, yea urge him too with Switch and Spur, hee'l never the more be able to mount up into the Air, to soar aloft, fetch his Cancileers, or make his stops like a Hawk. Permit an Ass to take the Lute, though never so well stringed, set and tuned; yet will he never be able to play so much as one sweet Lesson, or good Tune. Permit you curp, hinder him not, let him do his best, hee'l never be able to pronounce an Oration with any elocution or grace, but be mute as a Fish still. Permission signifieth nothing, but the freedom of exerting the natural power; if there be no natural Power, Permission implants none: This therefore is to be proved first, That the Devil in, of, by, and from himself, naturally hath the Power of God, and left to himself, can do as stupend Works as God, yea the same that God challengeth as proper to himself. Can this be proved? He that proves this, proves in effect and truth, by the same proof, That the Devil hath the Power of God too, and in himself, and can do the Work of God, without any permission from God: And consequently, That he is God equal for power to the great God;



66     *The Doctrine of Devils* : Or,  
nay, and if he have the Power of God  
in, and of himself, he can do the Works  
of God in spight of God or his permis-  
sion; yea, and which is more (yet fol-  
lows from these premises of Permission)  
The Devil can so spight God, that God  
without the Devils permission, cannot  
do his own works, can do no good nor  
evil, can do nothing: For though, *Par*  
*in parem non habet potestatem imperandi,*  
*destruendi*——yet may he have, *Po-*  
*testatem resistendi, oppugnandi,*——if  
the Devil have in himself the Power of  
Gods proper Works, he hath the Pow-  
er of God, and so can do them without  
Gods Permission as well as with it; yea  
as well as God himself can do them  
without the permission of the Devil. Is  
not this good stuff? Yet follows from  
the supposition of Permission. Is not this  
with *Manes*, to bring in two Gods, a  
good and a bad one, and yet of equal  
force, power, strength and virtue? Nay,  
Is it not with *Diagoras*, To deny all gods?  
He that makes more than one, allows  
truely and indeed none.

CHAP. XVIII.

Of Gods delegating his Power to the Devil,  
and the blasphemy of that evasion.

**O**H, Oh! But God delegates, and by delegation enables the Devil with a new power, above his natural; this is another *subterfuge*, and a subtil one (as the Demonologers think) *Ans.* 1. How is this proved; that of *Job* may be but parabolical and adumbrative, not real, according to the Letter: so Learned men and they Demonologers too, as *Calvin* and others, are forced to confess. *Quere.* Whether any Devil be so much as meant or hinted at in the Story? I think not, but of that in another place. 2. It may be but singular and miraculous, and so not to be extended to a general. 3. 'Twould cross a plain Text, *Gloriam alteri non dabo*, God will not part with his honour, nor the credit of his Works to any other whatever, much less to the Devil. 4. Delegation supposeth the Delegator either not present, or not able to work, or that he is stately and scornes to work: But where or whence can the

Omnipotent be excluded, and what is there can be done, that the Omnipotent hath not a hand in it? And he that taketh care for Oxen, feedeth also the young Ravens, orders the motion of a Sparrow, provides clothes for the grass of the Field—is not over-stately: Or 5. What is it? Is God grown so weak, weary, decrepit or unwieldy? we read he is the Ancient of days indeed, is he grown decrepit, needs he a writ of Ease or Dotage? Is he not able to manage the great Province of the World any longer, that he must have his Delegates? Truly the Prophet was of another mind (and so are they all, who knew or understood any thing of the God-head) *Isa.* 40. 28. Or else Sixthly, suppose this too, was there none fitter, none abler, none better to be his under-agent, than the Devil? Could none of his glorious Angels, nor his own blessed essential Son serve turn? That the Devil before all the rest, the Devil, that Stork, that Cormorant, that Viper, that Enemy of God and all his Creatures, must be pitched upon and delegated, as his Vicegerent for the management of the World? Oh! in what a sad condition are we, is this World in, the while? But 7. Doth not this



this suppose the great *Jehovah* to be a meer Epicurean Idol, a Lurdan, or an Abby-Lubber, or rather, which is as bad, an Impotent Weakling? *Epicurus* indeed thought his God somewhat slothful, somewhat lazy and foggy; but that he could if he would, manage the affairs of the World well enough; but for fogginess could not: These make him an impotent God, he cannot, or at least not constantly; he faints and tires; if he take not his nap, his ease, his tumble upon the bed, if he be still upon his work, and business; he must get his Substitute, a Deputy, and (rather than fail) the worst of Ten thousand; and thus all things, for that time (and how long that time may be who can know) may (if not must) go against the rocks for him. He hath no Providence (I touch upon this in short, having spoken larger in another place) and if no Providence, no God, and it is a Miracle if the World, shortly and suddenly be not, nay, That the World hath not long since been jumbled and brought into his old Chaos, a *Tohu* and *Bohu*, yea into a meer *Barathrum*, a *Tophet*, a *Gehenna*. The Doctors of Demonology, Predicate, Preach and Publish, That the Devil is the God of this

F 3

World,

70      *The Doctrine of Devils: Or,*  
World, the Prince of the Air, the *Dominus fac totum* in this lower Region, though most profoundly, idolatrously, irreligiously all this: But why, how then, do they not worship the Devil, The Devil, *Qua* Devil? what have they to do with, or care for that sluggish, foggy, and decrepit thing that is above? here is a more neer, a more active, and more immediate Prince, King, God, with whom they must transact their business: will not Demonomania, or Devil-worship be the best Religion, and most rational, the most necessary, and most provident, if the doctrine of Devils hold true?

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## CHAP. XIX.

*It makes Men Devil-worshippers, if fully entertained.*

**I** Will not absolutely, positively, and definitively say it of Demonologers, That they worship the Devil directly; but some there be in the last times, that will do so, *Rev. 9. 20.* and will not be reclaimed, for all the judgments, that have been both upon particular Nations; and

and Christendom in general. Let Demologers look out, abroad, round; but let them look home inward, and to themselves too: I fear they may find those abominable Idolators nearer home, than where they look for them. They are not simple or gross Idolators, such as worship wood and stone; nor Murtherers, nor Sorcerers, nor Witches (in the worst sense of the Holy Ghost) nor Fornicators——nor Thieves, though all these in their way, may be said to worship the Devil: But a finer, purer, neater, sprucer sort of Christians, Protestants or Papists (Angelicks as they would be thought) may take themselves by the Nose, and say, we are the Men. Is there any reason, ground, motive or hint, to fasten this to any but them? One Apostle saith, *In the latter times, some will obstinately worship Devils, That will be the great villany in the latter age;* The other saith, *They will give heed to the doctrine of Devils:* Put both together and this is the result, They that give heed to the doctrine of Devils, are the great Apostates, and obstinate worshippers of the Devil, which is the worst and most abominable Idolatry of the latter times, or ever was in any time. Nor let them think to evade, by saying,



That the worshippers of the Devils in the Apocaliptist, are meerly Pagans, that worship the Devil carnally, visibly, corporeally in an outward shape, or body assumed. *Ans.* 1. There is a prate indeed, concerning such Idolatry; but that this is a meer prate, is evident from that I have proved and shall prove again. 2. The Devil cannot take any carnal or corporeal shape, or body. 3. Suppose this true, That the Devil could do this, yea and that the Pagans in *Entopia*, do worship him, as so; carnally accoutred, this excuseth not our Demonologers, nor answers the meaning of the Apocaliptical Divine, he speaks of things and sins, that will be frequent in, with, and among persons, that live within the pale of the Church: What is it to purpose, To talk by way of an accommodate interpretation, of Men that now and ever will be meer Aliens, from the Commonwealth of Christ? 4. As the Fornicators, Thieves, Sorcerers——are all to be interpreted in a mystical, or metaphysical sense, so no doubt are Devil-worshippers too, not Persons, that bow down their bodies to the person or carnal representation of the Devil, or any other way express their reverence to him corporeally :

ally; but that bow down their Souls, Hearts, and Intellects, by receiving, entertaining, broaching, mentioning and improving Tenents, Doctrines and Opinions to his Honour.

2. Nor will they escape by saying, That they do not worship the Devil; for (forsooth) they do not Invoke, Supplicate, or by Prayer make any address to him. *Ans.* This will not excuse; for first Invocation, Prayer, Supplication, are but outward, or at least but secondary acts for the Soul towards the thing adored: There is a former, primer, higher action, whereby the Soul apprehends, believes, and applies the great things of the adored; which is worship properly and in chief: And thus Men may adore and worship, though they never Invoke, Pray or Supplicate. There be some Deists (I but name the Opinion and leave it to be discours'd of by others) who never did, cared, or thought it fit to Pray, they acknowledged that God knew their desires, wants, necessities, indigencies; that he was good, gracious, powerful, just, provident,—— beyond all that they could ask or think; That they themselves, knew not what nor how to ask, as they should or ought, and

74     *The Doctrine of Devils*: Or,  
and therefore that they cast themselves  
upon his goodness, for all things, and  
thought it needless to pray at all. So  
may it be with Demonomanists, they may  
not Invoke, and yet may they be wor-  
shippers of the Devil. 2. The prime  
acts of Worship, if not the very essence  
of it, are either, first, a Recumbency,  
Faith, Hope of some good, in, from, or  
upon some promise, *Psal.* 141. 8. Or else,  
2. The fear, jealousy, or suspicion of  
mischief, that may be expected from him;  
*Deut.* 10. 20. *Luke* 12. 5. Or 3. The e-  
steem of his Power, Magnificence, Gran-  
deur or Augustness, *Rev.* 4. 11. 5. 12.  
Or 4. It may be Credulity, Faith, or  
Confidence, that is given to his Word,  
as one that is ἀντιπικῶ, *Mat.* 17. 5.  
*2 Pet.* 1. 17, 18. Or 5. The receiving,  
attention, or observancy that is given to  
the Doctrines, Opinions, or Teachings  
concerning him, *Acts* 19. 17,—20. *Mat.*  
17. 5. In any of these there is an Adora-  
tion or Worship: If then the Demonolo-  
gists, though they deny as to themselves  
all Love, Faith, or Recumbency, or  
Hope; yet some of their Profelites by  
occasion of their Books and Doctrines do  
not so, but go to the White Witch, as  
the Devils Instrument, or under-Agent  
for



for some good; yet if they do but fear him (as by the high esteem they have of his Power, Policy, indefatigable Malice, and irresistible Omnipotency to do mischief, they must) or if they cry up and predicate these his abilities, so as to make others fear, and tremble at him (and they that make them are like unto them) or if they attribute any excellencies to him, more than they can justify to be due unto him, without Sacriledg, and Idolatry in respect of Christ; and God may, if *παραχρησι*, they give heed, attend, hearken unto, or uphold, maintain, justify, much more if they disperse, promulgate, or improve the Doctrine of Devils to the Devils honour, thinking themselves bound in Conscience so to do, as indeed they do; they cannot come much short of being Devil-worshippers, or the vilest Apostates of the worst times.

**CHAP.**

## CHAP. XX.

*Justice, and all Judicial proceedings, obstructed by this Doctrine.*

I Need not say the condition of Mankind (if the doctrine of Devils be authentick) must needs be miserable, it is, it must be unspeakably, and irremediably miserable; the Devil may swagger, domineer, and play *Rex* where and when, upon, or with whom, and that as long, and as oft as he listeth: He hath an Omnipotent Power, or the Power of God at least, an everlasting Commission to be renewed everlastingly, as oft as he pleaseth, Who should curb, check, or controul him? But I pass this as to the general, and come to look upon some special particulars. And here, first, I know not what to say or think of the Judicial proceedings at Law; I see not how they can be justified as conscionable: The Grave, Reverend, Honourable Sages of the Law, are sworn (I take it) to proceed, *Secundum allegata & probata*: This they are bound to, and this 'tis thought is an excellent course of Justice: Yet may  
it

it be sure, *summum jus*, the most rigorous and unjustest cruelty imaginable: the Party accused and sworn against, might act but upon force, violence, and invincible necessity, Should not this acquit him of all guilt? *per minas duces*; or (at least) compulsion, though but by Man, is usually allowed as a good plea: But if a Person may be forced, compelled, and violently constrained, or hurried, *Volens nolens*, by the Devil, a more irresistible, though invisible Power; (the Devil imperceptibly may enter into a Man, and irresistibly move and force his Hands, Arms, Leggs and Tongue——whither, and to what he will, saith the doctrine of Devils, in the point of possession) Can he be condemned justly? Can, will, or dare these judicious and conscionable Persons pronounce sentence against him? Nay, can they at any time condemn any Man, for any Crime, Villany, or Piacle whatever, Murther, Incest, Bestiality, Sodomy, Regicidism——? There must be sufficient, satisfying and convincing evidence of the fact, as perpetrated by such a Person, ere they can pronounce him guilty; but this they never have, shall, or can have, if the Devil can take on mens shapes, forms, habits, coun-



countenances, tones, gates, statures, ages, complexions (as he did *Samuels*, say Demonologers, and a Thousand instances more of the same kind will they fardle up to prove the thing) and act in the shape assumed; Who can with any assurance swear, who with any confidence believe, or who with any conscience can condemn? It might be the Devil in Mans shape, and not the Man accused; 'tis Justice doubtless, that the guilty be punished, and the innocent acquitted; but here the innocent must be condemned, and the guilty scape without any punishment: Is this Justice? I hope the Demonologers who have so long studied the Black Art, and are by this time well acquainted with the subtlest intrigues, retreats, and lurking-holes of Satan, know when and where, and how he may be caught; and will inform the Court how he may be arrested, arraigned, and executed, for his Villanies. I hope they will not, in compliance with the Devil, everlastingly suffer the honest Party, to be still condemned, butcher'd and murdered, for the guilt meerly of that most notorious Malignant. But till then indeed, I do wonder who will, who can, who dare be a Judge, a Witness, or of the Inquest.

Is it possible that either of them can act in Faith, or with a safe Conscience? *He that justifieth the wicked, or condemneth the innocent, both these are abominable, Prov. 17. 15.* And yet the Judge, the Jury, Inquest and Witness, may do both these; and that by Rules of Justice, and Command of Gods: Can this consist with the Truth, Goodness, Holiness, Providence, Wisdom, Justice, Philanthropy—of God? For my part I do not see, know or conceive, but that the Judge, Jury, and Inquest, are all so hemmed in, straitened and beleaguered, with such a necessity of sinning, that they cannot possibly get out (no not by Miracle) without sin, one way or other: The Judge is drawn into the guilt of cruelty and injustice, as pronouncing a Sentence of condemnation unjustly, against an innocent (which his Soul abhors) and yet must pronounce such a Sentence if he proceed according to evidence; and yet if he proceed not according to evidence, he sins of necessity the sin of perjury, since he is sworn to proceed *secundum allegata, & probata*: The Witnesses that swear, run into the guilt of Perjury too; as swearing to a falsity, or at least to a thing against a Person, that they could not certainly be as-

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assured 'twas true, or so as they swore: And yet if they do not witness and swear as required, they run into the guilt of concealing Felony, Murther, and possibly some more abominable guilt; besides the injury done to Justice, and the contempt of the Magistrate, and the danger of the publick. The Inquest too is forced into the guilt of conspiracy, with both, as presenting upon their Oathes, and Consciences, such a Person as guilty, (when innocent at least as to them) they could not by this doctrine of Devils have sufficient testimony of his guilt. And yet on the other side, if they present not what is sworn to them by competent witnesses, being a crime, they are forsworn, since when they were admitted, they swore to present such things. Judges, Inquest, Jury, Witnesses and all must of necessity sin one way or other; *Auribus lupum*, they are all me seems like the *Israelites* in the Red-Sea; the Sea before and the *Aegyptians* behind them; if they went forward they drowned themselves, if stood still, or went back, yielded themselves to be Butchered; what course they should take I knew not, and as little know I, how the offices of Justice should behave themselves in this case:

Be-



Besides if a Villain taken in the very act of Murther, should plead it was the violent compulsion, or irresistible force of an inhabiting Devil, though invisible to the spectator that compelled him: I wonder how he can be condemned, though taken as I said, in the very act; if the supposition be allowed, the justification cannot be gainsaid. *St. Paul* was so odious to the *Pharisees*, That they would with all their heart, have plucked him in pieces, and torn him piece after piece, one joynt from another; but when they acknowledged the Supposition of his Apology, they could not deny the conclusion, *viz.* his Innocency, he was to be freed, they found no fault in him. If a Spirit or an Angel have spoken to him, we cannot fight against God; and yet what he had spoken was as a Stab, a Dagger, a Poniard struck into their hearts: Had he murdered a Thousand Men, they would never have been so violently set against him, as they were for the words he had spoken. Doubtless by the same reason, or peradventure more if a Devil, by the Permission, Commission, or Command of God, or his own natural and irresistible power, can compel a person to Murther, yea suppose

his Father, and such a compulsion be pleaded; the Man is free, and cannot be condemned justly: The sin must lie somewhere else, on God, or the Devil at least, Why should the Man suffer? Acknowledg the Doctrine in the Supposition, and the conclusion, *viz.* The Apologists innocence, though a Murtherer, yea a Parricide, cannot but with absurdity be denied. Here the abominable Villain may be excused, above the most integer innocents might be condemned; and yet which is a strange Riddle, an intricate Labyrinth, a monstrous contradiction: The Witnesses are innocent, they depose but what they saw; the Inquest are innocent, they present but what was sworn to them; the Judge is innocent, he proceeds but according to Proof, Law, Evidence, and Oath. Doubtless it will need *Sphinx* to explain those *Enigmata*; for my part I cannot: If any Demonologer can, he may do well to do it, that the Judges, Jury, Inquest, and Witnesses may appear and act at Assizes with a safe Conscience; for truly things standing as they do (according to this doctrine of Devils) I do not see why those Judicial proceedings at Law should be continued. They are without doubt in them.

themselves the most necessary methods. (For the condition we are in, both for this Life, and the Life which is to come too, that Man, yea God himself could invent) without the Law and the execution of it, we should be but like Beasts in the Forrests here, and fare but like Devils in Hell hereafter. And yet upon this Hypothesis of the Doctrine of Devils, there is no room, no place, no need, no use, or benefit by them at all; they may do more harm than good, the Officers of the Law may (be they never so conscionable or incorruptible) nay do but act villany by a Law; and yet is this villainy heightned, aggravated, and aggrandized into a greater dimension of mischief; in that it is done under the pretence of Law, under the countenance of Justice, under the Authority of God. God, Justice and Law, are all brought in as Accessaries to the (necessitated) injustice of the judicial proceedings. But nay, nay, if it be thus, away with all Law, away with Assizes, away with Judges, away with all Offices, Courts of Justice, and proceedings according to the Laws: They are dangerous and mischievous things; not to be tolerated among Christians, nay nor any society of



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Men. But I stop, and say, rather away  
with Witchcraftical Doctors, away with  
the doctrine of Devils, for then Men may  
be able to believe their own eyes with  
confidence; may be believed by others  
upon their Oath, Law, Justice, and ju-  
dicial proceedings may be of use, Judges  
and the rest of the Officers may take their  
places as heretofore, and act every one  
of them in their own Spheres, with a  
safe, quiet, and good Conscience: Other-  
wise they cannot act in Faith, and what-  
ever is not of Faith is Sin.

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## CHAP. XXI.

*Common Society is in danger to be destroy-  
ed by this Opinion.*

I Have spoken of one mischief that ne-  
cessarily flows in upon mankind, by  
this Doctrine, as exterminating all Justice  
out of the World; I shall speak of ano-  
ther, a thing as necessary as the former  
(for which indeed the former was insti-  
tuted) that is hugely disturbed and in  
danger of extermination too by the same  
principle: It is that which we call Hu-  
mane fellowship, or Common Society;  
for

for what kind of society can Men possibly have with any Men (this Doctrine supposed) with those that they account their good Neighbours, kindest companions, lovingest Friends, nearest and dearest Relatives; How can they be assured that they are not all so many incarnate Devils? How can they consult or counsel them, how negotiate or traffick with them? Trust not in any Brother, is a needful Caveat, he may be a Brother, but in or for iniquity; nay trust not in a Father neither, he may be but the Father of Lyes, a meer Devil, however he appear to thee. Nay, how can we say God speed, God save, God bless (which are but civil Complements of Christian Society) or Good morrow, or Good even to any one we think our Friend, our good and Christian Friend; he may be but Satan transformed into his shape, and he that biddeth him good speed (or in any respect but seems to wish him well) is a partaker of his evil deeds, *John. 2. 10, 11.* Nay, how can we meet together in Church-fellowship, how assemble in the Temples for holy duties? 'Tis possible (by this Doctrine) that we may meet with none there, but hellish comrades, infernal fiends, or devilish companions?

nions? And I would not that ye should have fellowship with Devils, especially in the Lords service. How dare we venture to hear any Men Preach; the Preachers may be but the emissaries of the Prince of darkness, cunningly transforming themselves to our senses, into Angels of light; villainously promoting the designs of Hell upon our Souls, when we in our delusion, think they are preparing us for the joys of Heaven? How can Men delight, rejoyce, or comfort themselves in their Wives, how hugg them in their armes, or entertain them in their bosoms, they may be but complemental *Lamiae*, *Empusa's* or Devils, at least may be *Succuba* to some lustful Daymons? How can they delight or comfort themselves in their Children, they may be but the misbegotten Bastards of some infernal *Incubi*? What joy, what comfort, what content can Men, any Men have abroad or at home, in their friends or neereſt relatives, yea in their publick and more solemn devotions, if this doctrine of Devils be true and authentick.



## CHAP. XXII.

*It is a Whorish Opinion.*

**B**ESIDES all this it is a Whorish Opinion, an Opinion that will bolster out, protect and secure all the whores, queans, baggages, (and consequently too, their salacious stallions) as all the varlets of the Country besides: This doctrine of Devils were a sufficient apology for them all, thus; I never knew any Mans body for such carnal lust, I know not what it means, I defie all such filthiness; it was an *Incubus*, that hath impregnated me unwittingly. What can be said in answer, if she swear this? This doctrine once obtaining; nor *Bedlam*, nor *Bridewell*, nor Whipping-post could challenge any right to her. But who should mantain the brood, who pay for nursing of the Bastards? This would be chargeable and the Parishoners will never endure, that the charge be laid upon them, and therefore though they did heretofore, yet will not now (if upon no other, yet upon this consideration) entertain this Doctrine any longer I hope.

## CHAP. XXII.

*It is a perjurious opinion and destructive both in respect of Reason, Sense, and Traffick.*

**B**UT which is worse than this? It is a perjurious opinion, an opinion that in a short necessitates Men to be perjured: Men may, Men must, Men cannot but be perjured when ere they swear, they cannot swear, no not to a matter of fact which they saw with their own eyes: They cannot swear such a thing in truth, in justice or in judgment. They swear they saw such a person commit such an act, and yet might not that person commit that act which they swear unto, though they think they saw it? They might be deceived, a hellish Phantasm, a devilish Apparition, a subtile *Deceptio visus*, or a perstringing of the eyes might delude them. There is nothing certain, nothing positively to be sworn without perjury; the Anabaptists Tenent is most Orthodox, swear not at all, in any matter, upon any occasion, nor in justice, nor in truth, nor in judgment, though all these require it:

We

We can be at the best but Scepticks, the best of us: We cannot possibly ascend higher than a Universal doubting of, and in every thing.

*In respect of Reason.*

For (which may pass for another Reason) this Doctrine disturbs our Reason, and obstupifies it; it takes us off from all ratiocination or Logical inferences; we think it rational to conclude, That heavy bodies will sink downward, but this Doctrine will tell us another tale. *viz.* That an old Hagg, a withered and decrepit Witch that is as heavy as Lead, will swim like Cork in the Water, or as a Bird fly in the Air, that most soft, yielding, fluid and unresisting Element. We according to our Reason used to conclude, That if any Man or Person be here at this time, in this definite place and circumscribed, he is not, cannot be at another far distant place at the same instant; yet will this Doctrine impose upon us, That he may, as I have shewed. Our Reason tells us, That no numerical accident can pass from one subject to another, or inhere in two subjects; and yet this Doctrine will tell us, That the same grief or wound, that



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that a Witch receiveth in her aerial, assumed body, or vehicle, may be found and felt too (though the Soul be absent) at the same instant, in her dead Carcass left behind at home by the wall: And many more such fine incredibles, will this Doctrine teach us, contrary to our Reason. It was reported in the beginning of our late troubles, of a great and Arch-Covenanter, when pressing the Covenant most zealously: He was urged with some arguments taken from Scripture and Reason against the Covenanting way, by a Royalist; That he answered, we must deny both Scripture and Reason too now, and help Jesus Christ at this pinch. I did not indeed hear this my self, but it might be true, yea and his zeal might be somewhat excusable, since 'twas for Christ. But I read I am sure in many, in most Demonologists, several things that are directly opposite and contrary, both to Reason and Scripture, and these urged fiercely, as fundamental points of Religion, and all for the support and maintainance of the Grandeur of that Prince of darkness, against the honour and interest of Christ: If any Man can bring any thing of Reason or Scripture in excuse of this, he may if he will, I would not if I  
could

could, indeed I cannot nor any Man  
else.

*In respect of Sense.*

And yet more, It is a senseless Doctrine  
this. A Doctrine I mean, that takes a-  
way all the certainty or benefit of our  
Senses: We may think we see such and  
such things, such and such persons which  
yet we see not; think we hear such and  
such sounds, such and such discourses which  
yet we hear not: Think we taste and eat  
such and such viands, drink such and such  
luscious wines which yet we do not; we  
may be hungry, and thirsty, and faint;  
for all our ingurgitating, pour and cram  
we in never so much: We have eyes and  
see not, ears but cannot hear or know we  
do so—Seeing, hearing, tasting, smel-  
ling, feeling, may all deceive us according  
to this doctrine of Devils; And is this Do-  
ctrine to be entertained by Christians, yea  
or but by meer Men? When it even un-  
mans them, and imposeth such unmanly  
things upon them, That they must both  
renounce their Senses and their Reason,  
or at least not believe them, which is as  
bad. Shortly, if the Devil can delude one  
Sense, he can another, yea all of them,  
and

and if it be true, *Nihil est in intellectu quod non fuit prius in sensu*; our senses being deceived, our intellect must needs be deceived too still; And thus, there is nothing but deceit and cheat upon us, both within and without; And is this an opinion that must be entertained by Men that pretend to Reason, yea or so much as to Sense?

*In respect of Traffick:*

Besides, I do not know but that that which is so much complained of now, and justly, *viz.* The damp and obstruction that is upon Trade, and Negotiation, may arise from this conceit; for who being of the Demonologists Opinion, unless he be desperate (if he have not first bought a Wind from a Witch, the principal Factor under the Prince of the Air) will dare to venture to either of the *Indies*, pass the Channel, or so much as venture himself in a sound Boat, until he have gotten the favour and blessing of all the Witches in the vicinage, yea in the Hemisphere.



## CHAP. XXIV.

*It is a Butcherly, and Murtherous Opinion.*

**I**T is a Bloody, Barbarous, Cruel and Murtherous Opinion, an Opinion that Butchers up Men and Women without Fear or Witt, Sense or Reason, Care or Conscience, by droves; So many in *Somerset*, so many in *Lancashire*——so many in another County, Ten, Twenty, Thirty at a clap; Inquisitors boast of Hundreds, yea Thousands, that they have butchered up in a small time, upon the account of Witchcraft. In the last troubles we had informations (that went all the Kingdom over) from Diurnals, and other more credible testimonies; That our Northern Zealots of *Scotland* butchered up many Hundreds (I am ashamed to write the exact number because it is so monstrous) in a very short time more than there had been of all other sorts of Criminals in Fifty years before, upon the conceit of this guilt; as many more in Jail, who doubtless had run the same fate, had not providence prevented it. But of  
all

all these that were imprisoned, there was but one that could be suspected (when impartial and unbiassed persons had the examination) and the ground of the suspicion against him too, appeared at last so weak, frivolous, and contemptible, That though (to gratifie the humour of the peevish rabble) he was for a while detained in Prison, yet was at last too discharged as innocent. I could speak of and have hinted the like in another place, though not in so great a number, and that to mine own knowledg; and indeed, if the Oaths of two base Varlets (that will swear any thing to work their revenge) may be taken, where no reality of fact can appear; Who almost that is old, decrepit, ill-favoured, and friendless can be secure? How readily will they swear? Imps and Puggs, supernatural and infernal Teats or Biggs, Conjurations, Compacts, Devils in such and such shapes; How often have they sworn, Witches have turned themselves into Cats, and in that shape fighting with, and worsting the greatest Mastives? Into Hares too, and in that shape, outran the swiftest Greyhounds? How often have they sworn, That after their falling out with such Persons, such and such mischiefs have befallen them,

them, as the meer effects of these Persons malice; when all the mischiefs, were but natural, and sometimes antecedent, to all distastes between the parties. I have myself known some, who swore such and such a mischief, such and such a disease betide them, presently upon the saying of such a Person (well, I may meet with you, I will be quits with you, better you had, or better you had not done this—— with a Curse peradventure at the end) which yet were antecedent to any such Curse or threat upon them, being hereditary, or of a longer date than the curse or threat. Some possibly were concomitant, and others subsequent; But that among the multitude of hurtful accidents (which all the Men in the World are still subject unto) some one or other should fall out, in such a juncture of time, without any relation, or dependance upon the curse, or threat of the supposed Witch as the cause; he hath but a shallow, weak or narrow intellect that doth not apprehend. In the matter of Theft, Murder, Burglary——there must be some real thing proved as actually done by such a Person; the accused had power (it is supposed) to do the fact, and the accuser might have certainty enough, That it was  
done



96     *The Doctrine of Devils* : Or,  
done by such a Person ; but here in this  
case of Witchcraft, there can be no such  
thing certain, it all goes upon groundless  
and inconceivable suppositions, surmises,  
conjectures, guesses, dreams, fancies ; no  
certain assurance of any real connexion  
of such an effect with such a cause : And  
since, this many times serves, it is a won-  
der to me, That there be no greater  
herds, droves, flocks, swarmes——of  
witchcraftical criminals at every Assize.  
But that the Reverend Judges, especially  
of *England*, now are much wiser ; (not  
only than the Proletorian rabble, but than  
they too, who profess themselves to be  
the great Philosophers, and well studied  
in the Magick art ) and give small or no  
encouragement to such accusations ; and  
yet with the many, if one such cross ac-  
cident happen to be synchronical, or but  
subsequent to such a Curse or Threat.  
Oh ! 'tis a pregnant proof, a certain evi-  
dence, That such a Witch was the cause ;  
and yet a Hundred such Curses have been  
vented by the same Persons and no mis-  
chief followed, but they were not taken  
notice of, but this only that was attend-  
ed by some mischief following : But to  
end this, a wise Man tells us, That a  
causeless Curse flies in vain ; and if after  
or

or upon the venting such a Curse a mischief happen, must that mischief necessarily be the effect of that Curse? if 'twere causeless, 'twould bring no mischief: If a mischief be brought, it was deserv'd, and then 'twere fitter sure to look to the hand of Providence for the cause, than to the Tongue of a spiteful Neighbour: Many Trophies and Gratulatory Anathema's you may see hanged up in Neptune's Temple by Men preserv'd from Shipwrack through his Providence; why Sacrifice you not to him? said one: I Sacrifice not to him, said the other; because there are Thousands more, that have suffered Shipwrack, who have Sacrificed to Neptune, than scap't. One mischief or other among the Myriad of various Accidents, that we are subject to, may seem somewhat Synchronical to such a Curse; but there have been a Thousand such Curses, when no mischief followed; and how then can the mischief be imputed to the Curse?

CHAP

## CHAP. XXV.

*Other considerable points of Christianity undetermined by it.*

**A**Nd yet it is much more unfit to be entertained by Christians, that pretend much Honour to, and expect much, nay all their comfort from Christ. For if the Devil can delude our sights, foolifie our senses, or take any mans shape upon him, how are, how can we be sure that Christ's Resurrection was a real Truth? He appeared after his Resurrection often (as 'tis said indeed) But might not all be a mere Delusion, Apparition, Satanical-cheat, or Phantasme without Realities, not Christ's very person in Truth? for all *Thomas* his feeling and handling of him, it might be another body, one of the Thieves peradventure, that the Devil had taken up; or it might be Christ's body indeed, but acted, agitated, postured by the Devil; Christ's body, but without Christ's Soul; nay might not his Birth also be questioned, whether 'twere from Heaven or from Hell? Might not he be some Incubus-Bastard, for all the fair Tale that is told of his Miracu-



raculous Generation? the voice from Heaven ( This is my beloved Son ) might it not be a Delusion too? and the turning Water into Wine a mere Juggle?---these are horrid, fearful, and desperate scruples; yet may they come athwart some mens Souls upon the supposition of this good, and godly Doctrine of Devils; besides, what shall we Protestants be able to say, to, or against that monstrous Opinion of the Papists; The grosse and carnal presence of Christ's corporeal Body, corporeally in the Eucharist, the ubiquity of his Manhood, or Transubstantiation, and the consequents of these? And again if a Devil can contract a Witch into the diminutive Dimensions of a Rat, Catt, Hare, Flea or louse he can doubtless too sominify her, that she shall be able to enter into any Chamber, Closet, or secret place, be the doors never so well shut, as fast or close, as art can make them; which was one of Christ's Miraeles: and I see not neither, but that Christ may indeed so minorate his Body, that he may be easily comprehended within the narrow compass of a Wafer-cake: and if a man by the help of the Devil can be in diverse and far distant places at one time, It is no wonder, strange thing, or miracle at all, that Christ's Body be in

Ten thousand different or distant places, at one and the self-same instant (Ten thousand sure as well as ten or two) unless the power of Christ be less than the Devils.

# CHAP. XXVI.

*It is a Blasphemous, and abominably Idolatrous, yea an Atheistical Doctrine.*

**I**le add but this, It is a Sacrilegious, Blasphemous, and most abominably Idolatrous Doctrine; never more, never so much, horrid Sacrilege, Blasphemy and Idolatrousness in any Opinion or Practise, that ever was in vogue amongst men. It steals from Christ the honour of his Godhead, and of his Miracles he wrought to prove himself the Son of God; from the Father, the glory of his incommunicable Attributes; and from the Spirit the credit of these special Operations for which we Adore him. And is not this Sacrilege, Sacrilege in the highest; from the highest, and from the Holiest too? For Blasphemy, it intimates, that Christ had not wit enough, to chuse an Argument, nor power enough to do a Work for proof of that, which

which he especially intended to prove, viz. His eternal Power and Godhead. The Devil can do as much as he did, as God doth or did by his stretched-out Arm upon *Pharaoh*; yea or the blessed Spirit can do, even in his most Spiritual and Heavenly way, as I have shewed. And for Idolatry, it teacheth not peradventure the Worship of Saints and Angels, nor of Sun, Moon, Stars, or Host of Heaven, nor of Stocks and Stones, nor of Leeks and Onions, nor of Crocodiles and Serpents, nor of *Crepitus ventris*, & *Dea cloacina* ---- (which were the lowest Degenerancies of the most besotted Heathens.) But of something worse lower and baser; It teacheth the Worship of the very Devil himself in his utmost Devilship, as he is a most malicious, envious, and villainous Devil: when Men attribute these works, that power, and these excellencies to the Devil, which he deserves not; but are proper to God, is not this Worship? in their most devout Worship of God, what is it that they do, or can do more, than heartily, zealously, and religiously ascribe these great, stupend, and wonderful things to him: and are not then the great Philosophers, Doctors, Professors, that write and stickle so much to uphold the Doctrine of Devils, are they



not I say, the *δὲ Ἀντὶχρίστοι* the *δὲ πνευματομαχοὶ* the *δὲ Ἀθεοὶ*? This may be taken by way of question, but this me seems, I may affirm positively, that of all the strange, wild, mad Heterodoxes, that were ever invented, broach't, or suggested by the Conclave of that infernal Association, none ever was, is, or can be more Abominable. All other desperate Heresies, what ever, how ever desperate in themselves, had yet some pretence, fucus or glosse upon them, to make them look seemly: as either God's glory, the comfort of the Church or the benefit of Mankind. But this hath none of these, no pretence of either of these, nothing good in it at all, nothing that is good, commendable or tolerable: It is mere Devil, rank and entire Devil, generally Universally, Catholickly, and throughout from Top to Bottom, from Head to Foot, Root and Branch; and all the result (if not the design of it) is, to bring in the Demonomania, and to exalt the Grandure Magnificence, augustness and Kingdom of that Prince of Darkness: I need add no more, this is enough if we be Christians, if Deists, nay if but rational Men: I might have added it as a Rebellious Doctrine; some Exorcists upon the account of it, (as I have shewn) instigate to Rebellion; we

we conquer Devils, can flesh and blood stand out & follow us.--

It may be thought, I have been too violent and bitter against this Opinion: *Ans.* It is the cause of God: all the three persons are immediatly concern'd in it: their honour, and God-head ly at stake: the comfort of the Church, the preservation of Mens lives, and the Salvation of more Souls depend upon the truth opposed to it: and should I be mild, should I gently stroke or claw such a desperate Opinion, that strikes at all, and would if possibly stab both God and Man to the Heart, I might justly fear a sharper reproof, than that to *Ely.* His fault was but a connivance in respect of his Sons; he preferred them before God; and should I prefer the Devil's honour, before God's glory, the Churches good, and the safety of Mens lives and goods and Souls too?

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## CHAP. XXVII.

*Ex. 22. 18. Considered, and the Objection taken thence answered.*

**T**He objections against the opinion that I defend, and for the maintenance of the Doctrine of Devils are, as the *Spaniards* used to say of the *Portugals*, few and poor, scarce considerable indeed, but that by vulgar Error they are generally received as Demonstrations. I shall touch therefore now but one (the rest as many as I could meet with, yea and this too) I have answered sufficiently, and at large in another place. It is this. The Scripture intimates, that there are Witches, and it allots death, as their punishment. *Exo. 22. 18.* Ergo, There are a sort of persons, that act strange and stupend things, through a power derived to them from the Devil; or, the Devil can impower such persons with a kind of Omnipotency. *Ans.* Truly this follows not at all, nor any thing like it: but that Witches there are, is without question; and more than a good many, what ever is meant by them: what is the Scripture-Witch, and what is that Witch, the vulgar coun-



counteth a Witch, that is the question : as for the word ( Witch ) which the Scripture often useth, *Iosephus* ( a great Rabbi, a learned Doctor, and an Eminent person among the *Jews*, and therefore knew doubtless the meaning of his own Country Language, his Mother Tongue, and the terms of the sacred Text, as well as any Man else can be supposed ) Translates it Poysoner, and very rightly according to the natural genuine and proper signification of the word ; the word ( *Casaph* ) in the first prime and original sense, signifying one that hideth, covereth, or disguiseth one thing with another : so do Poysoners cover a delitorious Dose with some delicious sweet קלוי seems to be either from ד *Litera similitudinis nota* & קלוי *Medicus* ( 1 ) *Quasi, sicut, velut medicus* : and what more consonant to this *Etymon*, than a Poysoner, Philterer, Jugler, Cheater, or Deceiver ; one that mixeth, compoundeth, bindeth things together as a Physician ; though he do it to a good end, they to a mischievous : the Sugar must cover the Poyson : so the cunning-subtile-seeming-good words, trickes, seates, glosses---must hide the villainy intended by such Varlets ; or else the word is from מטא *Mutans, alterans, adulterans faciem, apparentiam, speciem*

*ciem vel externam rei formam*, one that alters, covers, changeth or disguiseth, the face, form or outward appearance of things: and may not this be very well rendred Jugler, Philterer, Deceiver, Poyfner--- better than Witch (1) One in compact with the Devil: for what do such Varlets else, but alter, change, cover, hide and disguise the out-ward face of things, and their villainous intentions with fair fucus, shewes and glosses, That the Villany they intend to act may not appear or be discovered: Poysoners then are of two sorts or kinds, Spiritual and Carnal: the one in respect of the Soul, the other of the Body: the Carnal, the Scripture speaketh little or nothing of; nor shall I as being nothing to the business in hand. The Spiritual Poysoner may again be two-fold, Moral and Intellectual, in respect of life and conversation; That, this, in respect of Doctrine or Opinion: he that inveigleth any person to any lewd, debauch't, lascivious or wicked Act or Conversation, by promises, persuasions or any other means, wayes or tricks, is a Spiritual Poysoner Morally; such are Bawds, Setters, Panders, and corrupters: and of such the civil Law interprets, *Magus*: and of such (if the coherence will prove any thing, as no doubt it will

will much) is the word Witch to be understood, *Exo. 22. 18.* Thou shalt not suffer a Witch to live. (1) A Bawd, a Pander, a moral Poysoner, or an enticer to such wickedness, as is there spoken of before and after that verse, and so may the word fitly be interpreted, *Na. 3. 4. Mal. 3. 5.* in a spiritual sense, Spiritual or Moral Bawds, or Enticers to Idolatry. 2. A Poysoner intellectually, or in respect of Doctrine is one that seduceth, enticeth, enveigleth Men into Idolatrous or Superstitious Worship, Doctrine or Opinion, these the Scripture calleth Witches, or *Cashaphim* too, *Deut. 18. 11. 2 King. 9. 22, 21, 6, 9. 2 Chro. 33. 6, 9.* and not only when by promises, perswasions, subtile contrivances, or fallacious Arguments, they seduce them from the Truth into Errors, but also when they use any cunning Feats, Tricks, Arts, Juggles, Power or Force, to draw or continue Men in wicked practises or Opinions, these in Scripture are called *Cashaphim*, as *Es. 47. 12, 13. Jer. 27. 9. Ex. 7. 11.* It is true, that the Magicians of *Egypt* were great Naturalists, and thence might very well be called *Magi*, or wise Men, but as they abused their knowledge in things natural, by pretending (if at least they did so pretend) that they acted by



a Supernatural assistance, and so could equalize *Moses* (though they did but Juggle and play the Knaves in the dark) their end and aime too being but to continue *Pharaoh* in his Idolatry, oppressing humour, and Tyranny, they were but Spiritual Poysoners, Imposters, Juglers, cousening Knaves or *Cashaphim*; and do not they that Cheat, Deceive, Poyson Men in respect of their Souls, deserve the name and punishment of Poysoners, Juglers, Cheaters, Imposters --- as well as they, who only do mischief to Mens Bodies? Are they not *Cashaphim* Poysoners, Imposters, Juglers--properly? can there be any fitter term given them? By one of these senses, may the word *Cashaph*, or Witch (if Men will needs stick to that word) wherever used in Scripture, be fairly interpreted: but it is no where all the Scripture over so much as once intimated, or hinted, That the Witch or *Cashaph*, by any compact with, or power derived from the Devil, ever wrought any kind of feat, carnal or corporeal thing (to say no more here) whatever, neither doth there any word, term, notion, circumvolution, paraphrase, sense, or coherence with the Text, any where yield any such thing. Strange this, if the Scripture intended any such person as was in compact with the Devil,

vil, and as strange, that such a word should still be used, that signifieth nothing, but a Poysoner, Jugler, Cheater, Cousener, Imposter, or mixer of some good (or seemingly good) things with bad, that the bad might slip down the glibber, being sugared over with the good in a spiritual sense. The Holy Ghost in the old Testament often mentions, such Cheating, Cousening and knavish impostors, in respect of spirituals (as I have shewed elsewhere) under the term *Cashaph*, which the Holy Penmen of the New Testament render (as *Iosephus* did that in the old, yea and the *Septuagint* too) *φασμανδρος* or *φασμανδρος* a Poysoner, Cheater, Impostor--one that mingles or covers his Poysonous Doses, with some delicious sweets, *Rev.* 18. 23. 21, 8. 22, 15. neither use they any other word for such a Varlet, except it be *μαγος* or *γόνος*, which they one way or other interpret to be a Cheater, Poysoner, or Imposter, as I have said, *Act.* 8, 9. 13, 6.--16. 2 *Tim.* 3. 13. to which may be referred *Gal.* 5. 20. Idolatry and Witchcraft, Witchcraft as the knavish trick of seducing, and enticing to Idolatry. *φασμανδρος* or *φασμανδρία* in the New-Testament never used, but in relation to Idolaters, or Idolatry, nor *Cashaph* in the old. And indeed why *Cashaph* should be ren-

rendred Witch (though I care not for terms, so the meaning be right) and interpreted one that works by a power derived from the Devil by compact, I cannot possibly divine, unless it be because this word is often joyned with Shoel, *ob*, which is usually translated a Consulter, or dealer with familiar Spirits; whereas too that word signifies no such thing, but a Seeker or an Enquirer at Oracles, Heathen Oracles, expecting answers from them, as elsewhere I have shewed: and indeed if Consulter or dealer with familiar Spirits were the right sense of Shoe, *ob*, I wonder why that word was not produc't for proof of Compact with the Devil, rather than *Cashaph*. In that word, peradventure at first sight, according to the common Translations, a Man might think it likelier to find the name and nature of a Witch, than in the other, though indeed in neither according to the vulgar conceit of a Witch: but shortly, as soon may the witchcraftical Doctors prove, that because Men did suppose a Pegasus or winged-Horse in the Heavens, there are such strange Animals with us here below too upon the Earth; as that, because there are Witches talk't of in Scripture, therefore there are and were undoubtedly certain Men and Women, called Witches, that



that by a power derived to them from the Devil, upon Compact can do strange things among us now, our Witches ( according to the general supposition ) differing from the Scripture-Witches, as much as our Horses do from that imaginary Horse in the Heavens. Our Witches are supposed to do strange things above the course of nature ; the Scripture-Witch can never be prov'd to have ever done any such thing. 2. Ours do by a supernatural power: ( as 'tis said ) The others did all by natural means what ever they did. 3. Ours are said to have power from the Devil by Compact, whereas no Compact with the Devil, nor power from him, can be prov'd of the Scripture-Witch. 4. The Scripture-Witch did what he did in publick, feared not the light at least, *2 Kin. 9. 22, 21, 6.* where, what ours do, is scarce intelligible, as being done in secret, and in the dark still. 5. The Scripture-Witch might easily be discovered and known, *Dent. 18. 14.* whereas no sufficient tokens, marks, diagnosticks have been yet produc'd, nor ever will ( I'm confident ) by which ours may be known, and discovered for such, nor will it ever be prov'd, that there are, were, or can be such as the vulgar dream of, except by the desperate perjuries of malicious Villains, or the confessions  
of

112 *The Doctrine of the Devils: Or,*  
of miserable, besotted, and irrational old  
wretches, or peevish dreams of melanco-  
lick Hypochondriacks, which are no way  
sufficient to convince any Man, though  
but of ordinary and common understand-  
ing. Shortly there is nothing in the word  
or notion (*Macashapha*) *Exo. 22. 18.* nothing  
in any other Text, nothing in any antec-  
edent consequent or coherence, that any Text  
throughout the Book, nothing in any feat,  
or work attributed to the *Cashaphim* in  
Scripture, that intimates or hinteth Devil,  
or compact with a Devil, or that needed  
the Devils assistance for the effecting of  
it. This word therefore, or any conjugate  
thereof cannot, I think, signifie in any so-  
ber Mans judgment, a person in compact  
with the Devil: for, as for the feats that  
were done, if any such feats were indeed  
done by those Juglers of *Egypt*, in opposition  
to or Emulation of *Moses*, they are three or  
four times (that is all the times, that any  
thing is said to be done there) attributed to  
the *Hartummim* still, not to the *Cashaphim* at  
all: whereas *Ex. 22. 18.* speaketh only of  
the *Cashaphim*, not at all of the *Hartummim*;  
yet these too, did but Juggle as I have  
shewed fully in another place.

But whether they were the *Hartummim*  
or *Cashaphim*, all is one, they were but knaves  
both

both one and all: and all but Juggl's, whatever they did, as I have shewn in another place. And as for these *Hartummims*; Learned-Men think them to be *One* Species, Kind, or Order of the חכמים or of Wise-men; as the כושפים or Magicians, *Another*. And for the Word, they think it a Stranger to the *Hebrew*: but others conceive it a *Free-Denizon* of that Language, and derive it from חור, *Foramen*, a Hole, as אט, *Obturare, occultare, claudere*, &c. But it may, peradventure, derive its Original from תט perfecti, *excellentes*, or exacti; and חט *Sculpere, formare, effigiare*, &c. And so the Word signify's the *Masters, Chiefs, or Principal Hieroglyphers*. The *Egyptians* had their Sacred Pictures, Representatives or Eidyllions, under w<sup>ch</sup>. they conceal'd their more Myste-rious Knowledge or Doctrins both of their *Divinity*, and *Philosophical Conceits*. The *Makers, Carvers, or Gravers* of those, were in high Esteem among that People, for their Skill in, and Employment about, their Sacred Things. These, we may well think, among the rest of his Wise-men, were, by *Pharaoh*, called to be consulted, and to contend with *Moses* about Miraculous Feats. Now, 'tis possible, yea, very probable, that these Men, having the Art or

I                      Knack



Knack of making, graving, or carving the Pictures of Men, Beasts, Serpents, Reptils, &c. had the Feat also of colouring, painting, and fucussing of them also: and so, might easily (especially in the Dark, or by their Jugling Feats, as the Text intimates) make a Rod look like a Serpent: Water (if any true and real Water at that time, might be gotten, *Moses* before, having, as the Text expressly saith, turned all their Water into Blood) seem to be, or look like Blood: or, make a Piece of Wood, in Shape and Motion resemble a Frog, yea a Toad. I have myself seen one so Artificially contriv'd and order'd for Form and Motion, that at first sight, it might easily be mistaken for such a Reptil. But, when it came to smaller or lesser Things and Corpuscles, as Flies and Lice (the Painting, Colouring, or effigiating the like, they were not formerly acquainted with); and to things of another Nature (and a greater number of them also expected): Their Weakness, and Knavery, or (as the Apostle styles their Juggl's) their Foolery was manifest to all Men. The *Hartummim*, I say, might be some Knavish Painters; who had the feat, dexterity, or knack of Colouring and Casting a seemly Glass up-

pon things. And, because that the Priestly Order might be *Secretioribus* unto Pharoah, the *Measaphim* might be the Counsellors for State-Matters: but (sure) Subtil and Politick Oratours, who with fallacious Arguments, cunning Pretences, and plausible *Rethorick*, could so disguise Truth, and flourish up Knavery and Falshood; that Falshood should seem Truth, and Truth but Falshood. And so are justly called *Meeasaphims*, Colourers, Changers, or Perverters of the Faces of Things; as the Others, justly *Hartumims*, from their Painting, forging, Colouring, or fucussing of Things. But both, meer Jugglers, though in several Waies; the One in and by Words; the Other by, and upon Things.

## CHAP. XXVIII.

*Some Motives for the drawing off of Men from this Doctrine, proposed.*

**I** Shall add a few Particulars more for the preventing the growth of, and longer adhesion to this gross, blasphemous, and Abominable Doctrine. 1. Then I would perswade Men, that they would be indeed, and in truth, what they profess to be; *Deists*, and not *Demonomanists*, Worshipers of *God and Christ*, not Adorers of the Devil. All Idolatry is Abominable, but this most, as being not only Simple Idolatry, or meer down-right *Atheism* in the Positive; but Idolatry and *Atheism* too, in the Superlative: For, if they were *Adsoi* that worship'd the Heathen-Gods, *i. e.* Men Famous in their Generation for the Invention of many usefull things, but deify'd by the *Pagan* Superstition, *Eph. 2. 12.* They then that Worship the Devil are *Adsoi* the most Transcendently *Atheistical*, as Worshipping the worst of things that can be imagined. The ascribing of great Works, Titles, Honours, Excellencies, &c. to a Person



Person, is Worshipping, *Rev.* 4. 18. But if it be more than the Person or Thing deserves, it is Idolatrous; and may, nay doth, come within the Compass of the Highest *Atheism*, if done to the Devil. Adore, Magnify, Exalt, *God*; the Works, Power, Wisdom, Goodness, and Providence of *God*: This will keep you safe from being infected with the Leaven of this Doctrine; Thus shall you preserve your Selves, *Deists*, and Christians, and only thus. Adore *Christ Jesus*, as the only Potentate, the Power that only doth great Wonders: If you Adore Him not thus, you make Him but an Idol, or a Trifle; We have no Ground, Reason, Motive, or Command, to Worship, or Believe in Him, but as He is the Great *Θεομαρτυρος* of the World. *If I do not the Works of my Father, believe me not; but if I do, believe me for the very Works sake,* John 10. 37. Upon the Account of His Power and Miracles we may, and must believe in Him, and we may safely enough; if His Works and Miracles deserve it not, (as being not Unparalleled) dis-believe Him: And sure, Men do not, will not, cannot believe in Him, (what-ever they pretend, and prate) I say cannot believe in Him; if they believe the Doctrine, or Omnipotency of Devills,

the Beliefe of this takes off utterly the Beliefe of that: If Men believe, that the Devil can and doth, as Great, or Greater Works than *Christ*, they cannot believe in *Christ*. No man can serve two Masters, is the saying of a very wise Judicious and Critical Person, (as I esteem him): and truly I believe, that it is simply impossible for a Person, to believe, trust, rely, and to have full Confidence, Dependence, and Recumbency upon any Power, as Super-excellent, and Unparallelable for Comfort, Health, Security, and Salvation; and yet at the same time to believe, that there is another *Numen*, equal, if not Super-paramount to the former, for Power, Subtily, and indefatigableness to do Mischief, and Villany. Me-seems, indeed, that besides the Blasphemy, Sacrilege, *Atheism* of the *Demonomanists*, there is a Contradiction and Nonsense too, in their Opinion.

2. I would perswade Men to consider, how by this Doctrine they are drawn not to sin singly, but are forc't as it were to pile, heap, load up one sin upon another, a new, or another, to a former Villany. And should they be such  *Davids*  as to add sin unto sin? thirst unto Drunkenness? One *Mil-stone* hang'd about the neck, is heavy enough

enough to drown any Man; but two or three, or more will sin him into the bottom of any unfathomable Abyſſe: There are without doubt degrees of Sin here, and will be of Torments in that infernal Tophet (a greater Damnation and utter darkness, Rewards double, the dreggs of the Cup we read of) according to the Dimensions and Aggravations of the Sins, shall the Torments be aggrandiz'd: add not therefore Murther to Atheism, and Idolatry: though these two cry loud enough for vengeance; yet hath Murther a Stentorean voice, and will reach farther. Blood-guiltiness, the guilt of innocent blood hath a shrill voice, that will pass up unto, and through the brazen gates of the highest Heaven. *Thy Brother's Blood cryeth unto Me from the Ground*; especially if acted by a Law, under the pretence of Justice. *We have a Law, and by our Law he ought to Dye*, when they would condemn the innocent, cry'd the *Jews*, but did this excuse? wilt thou have any thing to do with the Stool, Seat, Chair, or Tribunal of wickedness, that imagineth mischief by a Law: they gather themselves together against the Soul of the Righteous, and condemn the innocent blood. But the Lord shall bring upon them their own Iniquity, and shall cut



them off in their wickedness; yea the Lord our God shall cut them off, *Psal.* 94. 20. — Bring upon them their Iniquity — cut them off in their own wickedness -- yea the Lord our God, (God will take the matter into his own hands, and shall cut them off). It is a terrible Threat, and deserves serious consideration, *It is a fearful thing to fall into the hands of the living God.* A Man that marrieth his Mother, and so thinks to justify his Incest, is much more criminal, than he had been meerly by his single Villany in lying with her, say *Casuits*: Because he pretends Divine approbation for his abominable Villany: and doubtless, Law, Religion, and Justice drawn in, to countenance a Murder, do but aggravate: all these, yea, and God himself the Author of all these, being thus brought in as Accessary, yea, and these being the publick acts of a Nation or Kingdom, the whole Kingdom or Nation is involved in the guilt of the Villany: and this seems unpreventible where this Doctrine is entertained; they must needs think they do God good service when they Murder the Innocent.

3. Follow not a multitude, though, in long Tract of time, they have beaten out a broad plain easie path before thee: Kingdoms, and People, and Nations, as well as  
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single persons may be under great mistakes, and grosse Errors for many years. So was the Church in respect of *Millenisme*, *Arianisme*, *Pelagianisme*, Pope's Supremacy, Communion under one kind, Transubstantiation —

So also in this particular, concerning this Doctrine of Devils, It hath generally prevailed in most Churches, in most places, for many Hundred years, amongst most Men: yet is it a grosse Heterodoxy, and Abominable Apostacy from the Doctrine of the primitive Church, in the Apostle's time. That it was counted an Abominable Error, is plain by this Text; and in after-times about the year 310. the Council of *Ancyra* concludes peremptorily, at least against that part of it, which attributeth so much power to Devils: *Quisquis ergo credit, posse aliquam creaturam aut in melius aut deterius Immutari, aut Transformari in aliam speciem, nisi ab ipso Creatore, qui fecit omnia, procul dubio infidelis est & Pagano deterior.* From this truth hath the Church deviated, and fallen into the contrary Error, for these Twelve or thirteen hundred years. It is not ground enough, to embrace a Tenent, because of the many, that embrace it, or the long time it hath been embraced, the several places where it hath obtained,

obtained, or the several Doctors that have maintained it. *Ad legem & prophetas*, To the Law and to the Testimony. If Mens Tenents, Practices or Opinions agree not with these, reject them. Number or multitude is no justifiable excuse, or sufficient precedent; and yet I like not self-conceited singularity: *Prove all things, hold fast that which is Good*, is an excellent Rule.

But I must add here: Though a Church, the whole Church, to a very few, may thus generally be erroneous, even in such a point; yet may it not be straight un-churched, or become presently an Abdicate, Reprobate, or Anathematized Church, for an Error or two, though grosse ones: we had scarce else a visible Church in the World, for many Hundred years: God giveth more grace: Every error, mistake, or heterodoxy, though great enough, doth not nullify a Church, if it be not obstinately, wilfully, and wickedly persisted in. If the whole Church sin through Ignorance, there may be an Atonement, *Lev. 4. 13*. A Church, a whole Church may be under the Guilt of some great Sin, and yet be the Church of God still: Gross and Hainous Sins, may not be Grounds enough for Separation; and therefore our *Schismatics* have no Justifiable



fyable Warrant for their *Schism*, from the pretended gross Sins of this Church, and State. Is there? can there be? can they wire-draw any of our National, or Ecclesiastical Sins, into greater Horridness, than this Sin hath? And yet had God his Church still; nay and even they also were of His Church that Embrac'd that horrid Heterodoxy: Nay, they themselves are Guilty, most of them, of this most Horrid Heterodoxy; and yet will they reckon themselves of *God's Church*. How then, or with what Face, can they Anathematize, or Unchristen another Society, whom they cannot accuse of any Crime, so horrid as this? Doubtless the Sins of this Nation are High and Horrid, peradventure, never more: the Lord of His goodness, change our Minds, reform our Extravagancies, and rectify our Conversations, according to the Pattern, and the great Exemplar, the Lord *Jesus Christ*. We had need beg this Heartily, lest, according to the Transcendency of our present sinful Condition, our Judgments be Transcendent, and of the Superlative Dimension. We may well fear this, though we have already, and do now yet suffer so much; yet may we justly fear more: His Wrath may not be turned away yet: but His Hand may be stretched

stretched out still; yea, He may Plague us Seven times yea and Seven times more still; yea and likely with: God will be Conquerour one way or other, either in our Conversion, or Confusion. Can we kick against the Pricks? Are we able to contend with *God*, or are we Stronger than *God*? Shall an Earthen Pot contend with a Brazen Mountain? Sure, sure, it will be bitter, exceeding bitter, in the end; bitterer and bitterer, still, till the End; and peradventure without End. Let us prevent this, by our Compliance with, and Conformity to the Divine Will of *God*; and, the Good Lord grant, that Magistrates, Ministers, and all others, in their several Places and Stations, may do their parts. There is not, hath not been, cannot be, a more Gross, Blasphemous, or Abominable Villany; nor more Injurious, both to *God* and Man, than this: nor Fornication, nor Intemperance, nor any other of those Raging Sins of this Age. This therefore, especially, over, above, and beyond all else, should they joyntly set themselves against. The Magistrates are *God's* Ministers, Deputies, and Vice-gerents, and should they not Act for *God*? for *God* against the Devil, not for the Devil, against *God*? Sure, Ministers are *God's* Ambassadors, and

and should proclaim, publish, and declare His Greatness, Majesty, and Power; not Traiterously give away these Jewels of His Crown, to His Adversary, Competitor, or Rebellious Vassal. All the rest are God's Leige Subjects, and Menial Servants, or Souldiers under His Banner; and should they not Fight to uphold His Crown and Dignity? should they be content, tamely to yield up His Royal Prerogatives, to be usurp'd by that Villainous Traitor of Hell? Truly, nor Magistrate, nor Minister, nor People, can do God a greater Dishonour, nor the Devil better Service, than by maintaining this *Doctrine of Devils*. Once, this cannot be deny'd, the Holy Ghost speaketh expressly against it; whosoever therefore speaketh for it, sets his Mouth against Heaven, against God, against the Holy Ghost: What would we expect more than the Word, the plain, and express Word of God, for the setting us in or against a Doctrine? When the Lord hath decided the Controversy, & settled the Question, should men's Moors, groundless Opinions, small Arguments, and wilde Winter-Tales, unsettle us? And this brings me to another Particular, for the eradicating, or at least stopping of the farther Growth of this Root of Bitterness.



4. Let the Apostle's Advice take place; Refuse Prophane and old Wives Tales, *παρεστ* Avoid, Oppose, Abhor, Deprecate, as thou wouldest some great Mischief, or Reject, as a Man doth his Wife, when he gives her a Bill of Divorcement: there is more in it sure, than simple Refusing: Refuse, as Fearing, Loathing, and Detesting: But how comes this Advice in, here? How falls the Apostle upon this Prohibition of Tales and Fables in this Place? Brings he it in (shall we think) by Head and Shoulders, without any Agreement or Coherence with the matter in Hand? Doubtless he is alwaies seasonable, in all his Prohibitions; Charges, and Caveats; but especially here, when he speaks immediately from the Mouth of the Holy-Ghost, against the Villainy which the Holy-Ghost had expressly, *ἐν τῷ*, in plain terms declared his mislike of; and probably, the means to prevent and avoid it. And I am very confident, that there is no man, that can give any Reason why, wherefore, or upon what account this Charge should be brought in here, unless to intimate that Prophane and old Wive's Tales would be a great Motive, meanes and occasion, by which men should be brought under the Cheat of seducing Spirits, and into the Mischief

Mischief of being bewitch'd with the Abominable *Doctrines of Devils*: And therefore, St. Paul adviseth *Timothy*, that, *As he would avoid being cheated by seducing Spirits, and the desperate Doctrine of Devils, so he would avoid Prophane and old Wives Tales.* If thou give no heed to these, no danger of the other: But, but little hope of escaping the other, if thou give any heed to these: This is plain out of the Text, all: And indeed, how pernicious and dangerous such Fables may prove, for the Poysoning of Mens Souls to the abhorring of Truth, and for the bewitching of them unto most Idolatrous Opinions, we may easily learn, by these two most Monstrous Heterodoxies, *Purgatory*, and *Adoration of Images*; both grew from this Root, as I have intimated: and so this *Doctrine of Devils* hath too the same Original: And this, if any man will but observe, and consider seriously, he will easily find, that this *Babel* of Confusion, is built meerly upon the Sandy Foundation of Tales and Fables. There are Stories writ, and Laws enacted, concerning Witchcraft, Compact, and Converse with the Devil: But, search the Matter to the bottom, trace the Hare to the Form, follow the River up to the Fountain; and you'll find

find, old Wives Tales, and Prophane Fables, seconded by *Romantick* Inventions, and Poetical Fictions, to be the Original of all. Some Old, Crazie-Brain'd, Doting, Melancholical, Hypochondriack Dreamers in the Paroxysm of their Distempers, seem to see strange Sights, Creatures, Goblins, Devils, as they think; this they report, with Confidence; the Rabble is credulous, and believes straight; the Diurnallers are willing to swell up their Pamphlets, unto Volumes; *Philosophers* (to shew their Wit) undertake to prove all credible, yea necessary: Others in their Simplicity, with an abundance of Zeal, and little Wit, (thinking *God's* Honour is concerned), predicate it: The Shavelings contrive an advantagious Trade out of it: and thereupon (deluding the Civil Magistrate, with fair Tales, and goodly Pretences) the Inquisition-Office is Erected, where the Masters of that Tyranny, for the feeding of their Unsatisfiable Covetousness, by intolerable Courses, Tricks, Artifices, and Torments, extort, and Register, what madd Confessions they please, from ignorant, simple, besotted, affrighted, friendless, and tender-skin'd Persons. And now who dares deny, question, or doubt? the Holy House hath concluded



cluded it, in one place, and so it must be thought a precious Truth, and be brought into Vogue in all places; and yet not so much as one wise or honest Man, ever saw, heard, or knew any such thing. I should have added, That Malicious Varlets, understanding that, by their Oaths, they might aggrandize their Revenge to the utmost in the most shamefull and most painful Death, of their Adversary, would not stick to venter the *peccadillo* of a Perjury, to gratify their Malice; And thus they wrap it up: But, the first Original of all was, as I said, Old Wive's Fables, mad Dreams of Dotards, profane Stories, borrowed of Heathens: and those the Apostle might especially aim at, in this his Caveat; for, What are all those Wild Tales, among Christians (now, and heretofore) of Witches, Conjurations, raising of Devils, &c? but the Revived Fables of the Heathens (under other names) concerning *Tisiphone*, *Megara*, *Hecate*, &c. and done by their means; of like nature, as are pretended now *σεβηλοι μυθοι*, because such Lies, Fables, and Tales, were first chiefly, and most used by the Priests of *Baal* or *Beel*; to bring that-Idol's Worship,

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into request. The word *Βεβηλος* and *בביל*, differ not much. This once: That such Stories may do much Mischief, this way, the Holy-Ghost himself here intimates, by this Caveat, Reject these Old Stories, formerly much used, concerning *Beel*, or *Baal*. And are such Stories sufficient grounds for Christians to build such a Doctrine on, that is so abusive, injurious, and intolerable, both in Respect of God and Man? Truly, if Men would but seriously consider, how much *God the Father*, and all the Persons in the *God-Head*, are concern'd, How much, in Consequence, if not directly, they are abused and blasphemed by this *Doctrine of Devils*, 'twould terrify any Christian-Soul into an abhorrency of it. Never let it be thought, That these Consequences are meer fallacious Infirmities, from the *Demonologer's* Doctrine: I appeal to any Man, that hath any Wit, Reason, Intellect, Understanding, or Sense, whether all these absurd, and Abominable Consequences, that I have hinted at, here, and elf-where, do not *liquidò*, without straining or wringing, genuinely, properly, naturally flow from their Premises, and if the Premises be naught,

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the naughtiness of the Conclusion may not be charged on him, that *Logically*, according to right, not fallacious Ratiocination, infers them: So that, if Men have any care of God's Honour, or their own Salvation; if they will not prefer the Devil before God, *Christ*, and all that is called *Good*, or *Sacred*; if they will not be the worst of Idolators, that ever were, or can be imagined, (I omit Murder, the obstructing of all Judicial Proceeding, the destroying of Humane Society, Natural Comfort among Men, and the large Bed-rol of other Gross Enormities); if they be not for Hell, more than for Heaven; for the bloody old Dragon, (that must be bruised under our Feet), than for the Brazen Serpent, that must be lifted up; If they will not maintain a Doctrine, by which, the most malicious and mischievous Machinations of desperate Villains, against their Innocent Neighbours, may be countenanc'd and encourag'd; If they will not be accounted, nay if they will not really, and in truth, be, in themselves (and not meerly upon the account of other men) *Renagadoes*, *Renouncers*, *Apostates*, from the Fundamen-



tal and Architectonical Truths, of Christian Religion, they will not entertain this Hellish Doctrine; nor (if by mistake they have heretofore been bewitched into the Conceit of it's Truth,) will persist in it. I have discharged mine own Conscience, and am Innocent, as to the Blood of any Person, that shall dye, meerly upon the Accusation of this Guilt, hereafter.

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CHAP.

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## CHAP. XXIX.

*An Objection, That Christ's Miracles are no Good Argument to Prove his Messia-Ship, or God-Head, but the Prophecies that went before of Him, in the Scriptures; or at least not those without these.*

There is indeed another Conceit retrived by a Learned Man, (which I lately met with) fortified both by the Reverend Names of some of the Antients, and also with a piece of Scripture, 2 Pet. 1. 19. *We have a surer Word of Prophecy, &c.* Which he applies, or rather opposes, to *Christ's Miracles*, as though they were not convincing enough to prove him to be the *Son of God*, unless the Prophecies that went before, of the Miracles that should be Wrought by the *Messias*, and his *Miracles*, be found Consonant, and Agreeing. By *Prophecy* he understands, not only Verbal Predictions, of the *Prophets*, concerning *Miracles*, to be done; but the *Types and Figures*; as also the

Stories, and Events, recorded in Scripture. All these requisite to be known, for the inducing of Men to believe, That the *Miracles of Christ* did prove his *God-Head*. *Answ.* It is not deny'd, but other things, besides His Miracles, may be, and are, Arguments of the *God-Head* of our Blessed Saviour, as His Miraculous Birth, the Star, the Attestation from Heaven, &c. as afore; and Prophecies too among the rest: but this is not the Quest. but Whether *Christ's Miracles* alone, by themselves, do prove it sufficiently? St. *John* (Chap. 20. 31.) sayth *they do*, and *Christ* (as afore) sayth it also; and I hope that we may believe either of them.

2. This Scripture doth not prove the thing in Question, *viz.* That *Christ's Miracles* needed the Assistance of Prophecy to prove what he was: But only, That Prophecies were a good Argument, yea a better to some Men, than some others: This is the most.

3. If the Knowledge of the *Prophetical Predictions* had been necessary for the Beliefe of this, 'twould be hard to say, That the *Centurion*, *Matth.* 8. the *Syrophenician*, *Matth.* 15; the Chief Commander, with his party of Souldi-

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ers, *Matth.* 27. had believed upon good ground; or that their Faith of *Christ's Divinity* was right (though they be commended for it) as not being rightly settled or grounded well in them: They were (before they saw his Miracles) meer *Heathens*, and ignorant of the *Prophecyes* altogether; Yea, I might doubt, Whether the Apostles Faith at first, were right, when they believed only, upon the Evidence of that first *Miracle*, which he wrought in *Canaa of Galilee*, *John* 2. 11. Nay, it might well be doubted, Whether their Faith were Salvifical, all his Life-time, until his Death; notwithstanding that of *Matth.* 16. 16. *John* 6. 68, 69. For, it seems, they were not very well vers'd in the Verbal Predictions, much less in the Types, Figures, Stories, and Events recorded in Scripture; but were ignorant unlearned Men, as to these things, untill *Christ*, after His Resurrection, opened their Intellect, that they might understand the Histories as well as Mysteries of the Text, being before very ignorant of both. 4. If *Christ's Miracles* were not sufficient by themselves, to prove His *God-Head*, without the *Prophecyes*, that is, unless, not

only the Verbal Predictions of the *Prophets*, but also the *Types*, *Figures*, and even the *History* and *Events* too recorded in *Scripture*; yea the *External Testimonies* (as *Sacrifices*, *Oracles*, and their *Cessations*, to perfect the *proofe*) do come in also; then none, but *great Scholars*, *Helluons Polologers*, *Subtile Allegorizers*, *Men of Rabbinical Phancy*, or of *Origen's Humor*, can certainly be assured, by this *Argument* taken from his *Miracles*, That *Christ* was indeed the *Messias*, or *Son of God*. *Men of ordinary Knowledge*, of common *Capacity*, of small *Reading*, narrow *Intelligence*, &c. though never so firm *Believers*, sincerely *Pious* and conscientious *Observers* of the *Will of God*, since they cannot pierce into the *Mystical Types*, *Obscure Figures*, *Ænigmatical Hieroglyphicks*, cannot be acquainted with the *External Testimonies*, nor *Chymically* distill plain *Histories* into *Allegories*, (notwithstanding they can, and do read, understand, and believe all the *Verbal Predictions* of the *Prophets*; yea, and notwithstanding, they may do, or might see *Miracles* upon *Miracles*; all the *Miracles* that *Christ* ever did, a Thousand  
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Miracles, one after another; yet can they not with assurance conclude *Christ's God-Head*, by, or from His Miracles. And yet *Christ* useth this Argument, To prove His *God-Head*; useth it often; useth it more often, than any other, than all other Arguments, that to that purpose he ever used; useth it as an Irrefragable Argument, *Joh. 10. 37*; useth it as an Argument, that leaves Men, who are not convinc'd by it, inexcusable, *Joh. 18. 24*. And this Argument, Medium, Motive, or Mean, without any other, by and of it self alone, was very many times (we find) sufficiently convincing; useth it over, above, and beyond the Testimony of the *Baptist*, as a much better Argument; though he were the greatest of all the *Prophets*, that ever were; the greatest that was born of Women, for the cleerness of his Description and Indigitation of *Christ's* Person: And therefore as credible in His Testimony, as any of the *Verbal Predictions* of any of the *Prophets*; and yet preferreth *Christ*, the Argument taken from his Miraculous Works, before the Testimony of this, *John 5. 32, 33, 34*. It must be therefore of more Strength, than



than any *Verbal Prediction* of any *Prophet's*, whatever. He used indeed, too, *His Father's Testimony*, as another *Argument* of His *Divinity*, not as a *Medium* to fortify this; and then too, brings in this *Argument* (the other is not brought alone without this) as an equal *Concurrent* with it. Yea, he useth this *Argument* alone, singly, by it self, adozen times, at least, without any other annex, either out of *Verbal Predictions* of *Prophets*, *Types*, *Figures*, *Histories*, *Events*, or any such like, to confirm or justify it. He useth it thus, singly, upon several *Occasions*, unto several *Persons*, severally disposed, to and among *Friends* and *Foes*, *Believers* and *Unbelievers*, *Neophytes* or *Young*, and *Mnasans* or *Old Disciples*; Useth it as a sufficient *Answer* alone, to those quarrelsome *Jews*, who were ready to snarle at any thing he sayd; if possible there could be any *Exception* taken at His *Words*, upon the very *Question*, *Whether he were the Christ or not?* Joh. 10. 21, 25. Christ, I say, used this *Argument* oft, and divers times, upon divers occasions, to divers persons, of divers opinions, &c. And it cannot, I believe, be proved, That he ever  
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used any other *Argument*, for the Confirmation of this His *Argument*: Nay, it had been a kind of weakness in Him, to have used this *Argument*, singly, so often as he doth; (and the Apostles too, *Act.* 2. 22. 38. *Rom.* 1. 4. &c.) had it not been in, of, and by it self, sufficient singly: But it seems, That *Christ's* Answer to *John's* Disciples is, by some, thought to intimate, That His *Miraculous Works*, needed at least the Assistance of the *Verbal Predictions* of the *Prophets*, to prove His *God-Head* or *Messia-ship*, because some Words or Things fore-spoken by the Prophet *Esay*, are included in the Answer of *Christ* to the Baptist, *Esay* 35. 5. with *Luke* 7. 21. *Answ.* 1. They were another sort, a divers kind of *Miracles*, that *Christ* speaks of, different from those in the Prophet. The Prophet speaks of *Spiritual Operations* upon the Soul, by Grace, which are rather proper Works of the *Spirit*, than of *Christ*: These that *Christ* speaks of, were outward, carnal, and upon the Body meerly, and might be done by meer Power, without bestowing the least sprinkling of Grace, upon the Subjects. And how these

these former should be a clear *Prophecy* or *Diagnostick* of the latter, is not so plain; or these latter be prov'd by the former, to be a *Diagnostick* of the *Messias*. 2. *Christ's* Answer sent, was not so, especially, if at all directed to *John* for his own sake, or information (He was fully enough before assured of *Christ's* *Messiahship*, and *God-Head*); but to, and for His Disciples, who in all likely-hood, were as bad Proficients under *John*, and as ignorant of the Scriptures, as were *Christ's* Disciples under him. And these before his Resurrection knew little of the Scriptures, or of the *Verbal Predictions*, of the *Prophets*, much-less of *Types* and *Figures*, &c. A meer *Prophetical Word* to them, especially without citing the *Prophet*, and the Place too, would, yea could be but little edifying or convincing. 3. *Christ*, nor hints, nor tells them of *Prophetical Predictions*, at all, sends them not to reading of the *Prophets*, nor asks them, *What they had Heard, Learned, or Readd in them*. There is nothing in the Passage, intimated to this purpose: But, he sets them to employ their Eyes, and Ears, and Thoughts, upon what *Christ* had newly



newly done, and was doing; Tell John *what you have Seen and Heard done by Me, now.* 4. The things in *Christ's Answer*, do but in a slender manner agree with the Words of the *Prophet* (to which *Christ*, by the Objection, is supposed to send them): the *prophecie* speaks indeed of opening the Eyes of the Blind, unstopping the Eares of the Deafe, making the Lame to Walk, and the Dumb to Speak, &c. *Christ's Works* then in hand, were, besides the former, *Cleansing of Lepers, Raising the Dead, and Casting out Devils*; harder things to all Humane Apprehension, and Sense, than those other in the *Prophet*. And was it likely that *Christ* did? Or was it a Prudent Course, that he should send them, for Conversion and Conviction, to a *Prophecie*, where the easier things only were in some sort, predicted, not the harder? Why sends he them, I say, for proof of the easier things, to the *Predictions* of the *Prophets*, not of the harder? Were the harder convincing enough of themselves, when once seen, and heard without any proof, from the *Predictions* of the *Prophets*? Why then  
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no need of proving the easier? *Qui potuit ad majora, potuit etiam ad minora*. These prov'd Him to be *Messias*, sufficiently enough, of, and by themselves: What need more? If he sent them to the *Prophets*, for proof of the easier, That these were sufficient Marks to know the *Messias* by; then are the harder needless, in vain, and to no purpose, instanc'd in; which is not tolerable to think. Or was it, That the *Prophets* had no better *Predictions* of the *Messias*, but of the easier only, not of the harder things, to be done by him, (though these doubtless were in special, the Chief Marks of the *Messias*). Why then there would seem to be some Defect in the *Prophetical Predictions*, as wanting some of the special *Characteristicks*, by which the *Messias* might best be known? Or, if they were full, and without any Defect, as to their Description of the *Messias*, or the Marks of him; then was not *Christ* so well advised, to send them to these obscure, and subordinate Marks, when there were better and clearer? Or if the *Predictions* of the *Prophets* were full and sufficient, but yet contained these Harder Things, that

that *Christ* instanceth in, Why then it follows, That these Harder Things did not belong to, nor did prove the *Doer*, to be their *Messias* expected, but some thing higher, better, and more august, as doing greater and harder things, than were, should or could be expected, to be done by their expected *Messias*. Which should be so hard for them to believe, That they should rather, upon such a Pretence of *Christ*, have believed him to be a Jugler, Deceiver or an Impostor, as pretending to greater things in shew, but did and could do nothing Really, Answerably, and in Truth? For, that there could be a greater *MiracleR* than their Expected *Messias*, they thought it impossible. The Conceit, Apprehension, and Belief that they had entertained (and that justly) out of the *Predictions* of the *Prophets* urg'd them to think, that all Comparison with, much more prelation of any person, above their *Messias*, for any excellency of Operation, would be entertained as incredible and odious. Certainly the *Cleansing of Lepers*, *Raising the Dead*, *Casting out of Devils*, could hardly be concluded from the supposed Text of the  
Prophet,



*Prophet*, or any other single Text, yea or divers; nay not from all the *Prophetical Predictions*, put together; I mean in special, that Work of *Casting out Devils* in the *Demonologers Sense*. This must be found (if found at all) in the *Dark Types*, *Ænigmatical Figures*, and *Allegorized Histories*, or the *External Testimonies*, not in the *Verbal Predictions* of the *Prophets*, sure. But it would seem very strange that *Christ*, who was *the Light of the World*, and came purposely into the World, to lighten our *Darkness*, and theirs too, should send such dimme-sighted Persons, to *Types*, *Figures*, *Histories*, &c. (to name no more) for the *Chief Diagnostics*, and *Characteristical Marks of Himself*. Marks ought to be plain and obvious, (when from them so enveloped with *Obscurity*, and *Thick Darkness*, he could hardly be found-out by the most *Sagacious Persons*, or clearest *Intellects*;) besides (not to mention, That such a difficult Way of coming to the Knowledge of their *Messias*;) especially after so many *Verbal Predictions* by the *Prophets*, must needs cast a huge Damp, as to their Comfort, upon the *spirits* of his *Expectants*;) This

This might seem very Inconsonant to the *Verbal Predictions* of many *Prophets*, which fore-tell an easie and clear Way of discovering all necessary Truths (of which the Knowledge of the *Messias* must needs be *One*) under the *Gospel*; *The Spirit of the Lord shall rest upon him*, *Esay* 11. 2, 3. &c. *Write the Vision, make it plain upon Tables*, *Hab.* ver. 22. *They shall not every one teach his Neighbour, saying, Know the Lord, but they shall all know me*, *Jer.* 31. 34. *The Word is very nigh thee, in thy very Mouth*, *Deut.* 30. 14. How could this be, if, notwithstanding *Christ's Miracles*, he could not be known to be the *Messias*, not only, not without the *Verbal Predictions* of the *Prophets*, but not without the hardly attained, and, when attained, hardly assuring knack of *Enucleating* or *Exentricating* the *Types*, *Figures*, *Histories*, &c. ? Might it not be objected, That this were but as if a man were sent to seek the prooffe of *Natum per ignotum* ? as that, When unskilful Fellows, see the Sun shining at Noon-day, they should not, could not, assure themselves of its shining, unless they could find it in the *Predictions* of *Astro-*

nomers; who (*ex concessis suppositis, & postulatis*) from obscure *Mediums* (as to the Vulgar) have concluded it, That the Sun should or would shine, such a Day, at such an Hour? Nay, might it not be objected, by *Aliens* and *Infidels*, That this were but to make, draw, or conclude, *Quidlibet ex quo-libet*, Since out of meer *Ænigmatical Types, Figures, Histories*, some quaint *Wits, Chymical Ingenies, Mercurial Intellects*, will easily extract any thing, and make it seem Plausible? *Quære*, Whether they might not squeeze or wring-out of some *Types, Figures, Histories*, and *Events*, recorded in Scripture, *Mahometism* it self, as well as the *Luxuriant Fancies* of *Rapsodical Rabbins*, have (through the *Alimbecke* of *Allegories, Caballistical and Massoraitical Criticisms*, out of *Metaphors, Words, Phrases*, and *Ætymons*, pounded, and strained) distilled that *Gallimaufrey Mish-mass*, of most Monstruous, Absurd, Ridiculous Conceits and Practices, which they call the Religion (but better the Extravagant Superstition) of the besotted Modern Jews. 5. If the *Predictions* of the *Prophets*, concerning the *Miracles* to be done by *Christ*, were



were so necessary, That his *Miracles* were no sufficient Proofs of his *God-Head*, without the *Attestation* of these *Predictions*; then, without doubt, were all those *Miracles Predicted*, or at least ought to be (and if ought, were, no doubt) that were fit to be Acted by the *Messias*, for the manifestation of his Person, what he was: But there are no *Predictions* in the *Prophets* (take them in their utmost *Latitude*) of some *Miracles* that *Christ* did, ex. gr. *His turning Water into Wine, His Cursing the Fruitless Fig-Tree*; But to omit all the rest, not of his *Casting out Devils*, properly so called. And therefore *Christ* did not at all *Cast out such Devils*; neither was it fit he should; neither, if he had, would it contribute any thing, to the proof of his *God-Head*; nor was it indeed a *Miracle*, or (which is enough for my purpose here) then it was not necessary, That the *Miracles* that *Christ* did, should be confirmed by *Predictions*, That by them we might believe that *Christ* was the *Son of God*: And yet the *Casting out of Devils*, in any Sense, sure (and as I think in the *Demonologer's* Opinion too) was a *Miracle*; yea

148 *The Doctrine of Devils: Or,*  
in my Sense, predicted by the *Prophets*  
also, but not in theirs. If it be said,  
That the *Predicting* of some of these,  
that the *Messias* would and ought to do,  
was a sufficient proof for the Doer of these  
*Miracles*, That he was the *Messias*, or the  
*Son of God*, (I mean only by his own Pow-  
er) I grant; for where-ever some, or  
but one *Miracle* is done, by a Person  
*Authoritatively*, there without doubt is  
the divine Power or God-Head, visibly.  
But this helpeth not the *Demonologers* at  
all, since they grant, yield, and plead;  
That some others, both *Devils* and  
*Men*, can, nay have done the very self-  
same *Miracles* that *Christ* did; yea that  
were predicted of, and were to be done  
by, Him. Either therefore these *Thaum-  
tourgical Devils* and *Men* have the Di-  
vine Power resiant in them; or else, The  
doing of *Miracles*, yea though the  
very same *Miracles* that were predi-  
cted by the *Prophets*, of the *Messias*,  
was not indeed sufficient to prove  
Him to be the *Messias*, who was the  
Doer.

I would willingly know what the  
Learned Man thinks is signified, by that  
Word of the Apostle [*A more sure  
Word of Prophecie*]; What? more sure,  
than

than those *Miracles Christ* did openly, before them all, and they saw with their very Eyes? Or, *more sure* than that very *Attestation*, which they heard from the Mouth of *God* himself, immediately, with their Ears, erect and attentive? If so, Then were not these Eyes, and these Eare-Testimonies which they heard and saw, fully convincing; did not arise to a full Assurance of Faith: There might be Dubiety in the Apostles themselves, as to the things they declare unto us, for our Salvation; Notwithstanding all that they ever heard or saw, concerning *Christ*; or at least their Informations were subordinate, and inferior for Certainty, to these Evidences the *Prophets* (and they from the *Prophets*) had. But truly I may as well believe, That the *Prophets* might as easily be mistaken in their Informations, and Predictions, (which were mostly proposed to them, in Dreams, Trances, and Dark Representations, upon their Imaginations only,) as the Apostles should want any thing, or Degree, of the Highest Certainty imaginable, in those things which they heard and saw: And upon the account of Assurance by these means,



propose to us to be believed as Salvific; We have but a doubtful and unsettled Ground of our *Faith* else; Why then, might not the Apostles, and all Believers since, be mistaken in their Reading and Inextricating of the *Propheſie*, and *Verbal Predictions*, *Events*, *Figures*, &c. recorded in these Scriptures, as well as they were, or might be, in those things that they saw, or heard, &c? Or, if they were infallibly assisted in the one, Why should we doubt of the other? I conceive therefore, that the βεβαιώτερον προφητικὸν λόγον, *A more sure Word of Propheſie*, need not be interpreted, either by the *Comparative*, or *Superlative* muchless. If it be referred or opposed to the *Miracles of Christ*, which the *Apostles* saw him exert, (there is no Intimation in the Text, that, *That sure Word of Propheſie*, is at all Referred or Opposed to *Christ's Miracles*, there being not so much as a Hint to his *Miracles* in all that *Chapter*;) or to the *Attestation from Heaven*, which they heard. But in the *Positive*, only, thus; *We have also, a Sure, or an Excellent, or a Confirming Word of Propheſie, besides Christ's Miracles*, (if that may be put in)

in) and the Attestation from Heaven. But, a surer, firmer, stronger, or better in the Comparative or Superlative, than these, I much doubt of it, whether this may be right, especially if we consider what Christ Himself saith, *Joh. 5. 36, 37. I have greater Witness. — The Works that I do —, and the Father Himself, &c.* And yet I will not deny, but that, Βασιώτερον, whether in the Comparative, or Superlative may well stand still, if it be referred to the Jews in general, to whom St. Peter wrote, (who were, likely, but weak-Believers as yet) the Prophecies to them, being the surest, and certainest Assurances, that they could possibly expect, or have: Especially, *Surer than the meer Testimony of the Apostle*, an ordinary Man, as they might account. But if referred to the Apostle, or Apostles; It must be understood only, in the Positive. The Apostles could not, by any Prophecies, what-ever, have any surer, or fuller Testimonies of Christ's God-Head, than they had by seeing his Miracles, and hearing the Approbation given him by God Himself. And therefore though καὶ ἔχοντες, we have a more surer Word, &c. may seem

propose to us to be believed as Salvific-  
 cal: We have but a doubtful and un-  
 settled Ground of our Faith else;  
 Why then, might not the Apostles,  
 and all Believers since, be mistaken in  
 their Reading and Inextricating of the  
*Propheſie*, and *Verbal Predictions*, *E-*  
*vents*, *Figures*, &c. recorded in these  
 Scriptures, as well as they were, or might  
 be, in those things that they saw, or  
 heard, &c? Or, if they were infalli-  
 bly assisted in the one, Why should we  
 doubt of the other? I conceive there-  
 fore, that the βιβλιόγραφον προφητικὸν λόγον, *A*  
*more ſure Word of Propheſie*, need not  
 be interpreted, either by the *Compara-*  
*tive*, or *Superlative* muchleſs. If it be  
 referred or opposed to the *Miracles* of  
*Chriſt*, which the *Apoſtles* ſaw him ex-  
 ſert, (there is no Intimation in the  
 Text, that, *That ſure Word of Prophe-*  
*ſie*, is at all Referred or Opposed to  
*Chriſt's Miracles*, there being not ſo  
 much as a Hint to his *Miracles* in all  
 that *Chapter*;) or to the *Atteſtation*  
 from *Heaven*, which they heard. But  
 in the *Positive*, only, thus; *We have*  
*also, a Sure, or an Excellent, or a Con-*  
*firming Word of Propheſie*, beſides  
*Chriſt's Miracles*, (if that may be put  
 in)



in) and the Attestation from Heaven. But, a surer, firmer, stronger, or better in the Comparative or Superlative, than these, I much doubt of it, whether this may be right, especially if we consider what Christ Himself saith, *Joh. 5. 36, 37. I have greater Witness. — The Works that I do —, and the Father Himself, &c.* And yet I will not deny, but that, Βεβαιότερον, whether in the Comparative, or Superlative may well stand still, if it be referred to the Jews in general, to whom St. Peter wrote, (who were, likely, but weak-Believers as yet) the Prophecies to them, being the surest, and certainest Assurances, that they could possibly expect, or have: Especially, *Surer than the meer Testimony of the Apostle, an ordinary Man, as they might account.* But if referred to the Apostle, or Apostles; It must be understood only, in the Positive. The Apostles could not, by any Prophecies, what-ever, have any surer, or fuller Testimonies of Christ's God-Head, than they had by seeing his Miracles, and hearing the Approbation given him by God Himself. And therefore though καὶ ἔχομεν, we have a more surer Word, &c. may seem

to referr unto, and to include the *Apostle* himself; yet since he comes in afterward with *ἡμῖν*, &c. *Ye do well, That you give heed*, &c. it seems, That he speaks not Distributingly, in respect of himself, or the other *Apostles*, who saw and heard as much as he did, but of the *Jewish Nation* Collectively; or especially of these, that were *Πατριῶται καὶ Διασποράς*, Strangers at home, and dispersed throughout, &c. and consequently might not be acquainted, so well, with, at least, had not seen the Wonderful *Miracles* of *Christ*. Such Men, no doubt, could not do better, than *Give heed to the Prophetical Word*, till a better clearer Evidence, or stronger Ground of *Faith* appeared to them. *Ye do well that ye give heed to it, as to a Light, shining in a Dark Place, untill the Day dawne, and the Day-Star arise*, &c. Or, till ye be better settled, instructed, enlightened, and established in the *Doctrine of Christ*.

But, in short; *Prophecies* to the *Jews* were an Assurance, 1. That a *Messias*, or *Saviour* was to Come. 2. That coming, He should do great *Works* or *Miracles*. 3. That by the *Works*, he should

should do, they might know him to be the *Messias*: but untill he came and did such *Works*, they were in the dark still; though the *Prophecies* were a kind of Candle to them. But when *Christ* was once come, and had done these great *Works*, and they saw them, then, *The Day dawned, the Light appeared, and the Sun shone brightly*: Then no longer need, or use of a Candle; For, as *They* said to their Neighbor; *Now, we Believe, not because of thy Word; but because we have heard him ourselves*: So might the *Jews* say, *Not because we have some Glimmering Light of the Prophets, but because we have seen his Works* (which by, of, from, and through themselves bear witness, That he is the Son of God) *do we believe him*. What need of a Candle? The Sun it self shineth; and when the Sun shineth, then they that walk in Darkness, and in the Shadow of Death before, may see as plainly, clearly, and distinctly, as they that formerly could see, indeed, some-what better, by their Candle. The *Gentiles* too, might know Him, then, to be the *Messias*, or Son of God, by his *Works*, as well as the *Jews*, with all the help of their *Prophecies*.



*phesies.* For, as the *Prophesies* told them, *That the Messias should do such Works, as no man else did, or could:* So, right Reason it self taught the *Gentiles*, *That none could alter, or act besides, above, or contrary to, the course of Nature, as Christ did, but God.* God, therefore, *Christ* must needs be, since he Acted thus, as I have shewed elsewhere, and is evident, *Joh. 4. 50.—Matth. 27. 54 —. Luk. 17. 16.—18. Act. 13. 12. Act. 14. 11. Act. 17. & 28. 6.* When they once apprehended the Work to be *miraculous*, they presently conclude, *That a Divine Power was the Agent.*

But this is enough, for this *Objection*: For, there is indeed nothing of weight in it, at all. The *Proposition* is, *Christ's Miracles of themselves (as He himself testifieth) prove his God-Head.* The *Objection* is, *We have a surer Word of Prophecie.* I ask, surer, than what? What, than his *Miracles*? How doth? how can? this appear from this Text, *2 Pet. 1. 19*? How is it possible, That the *surer Word* can be opposed to *Christ's Miracles*, when there is not so much as one *Word, Syllable, or Hint*, in all this *Passage, Chapter,*  
or

or *Epistle*, nay in either of the *Epistles*, that points to *Christ's Miracles* at all; much less to an *Opposition* or *Subordination* of them to the *prophecies*, in point of proofe, for the Evidencing of his *God-Head*? But, let it be granted, That the *Prophecies* are a surer *VVord* of proofe than *Christ's Miracles*; yet will it not follow, That *Christ's Miracles* are no *sufficient* or *sure* proofs: *Proofs* they may be, yea *sure* and *sufficient* *Proofs*, (which is enough for my business) though they be not so *sure* and *sufficient* *Proofs*, (to grant that too), as the *Prophecies*. But, what needs more? Take *sure VVord* either in the *Positive*, or *Comparative*; yet being here not referred to *Christ's Miracles*, but to some thing else, and that too in respect of some Men only, (that were not well acquainted with his *Miracles*, or possibly, did not yet believe he had ever done any such *Miraculous VVorks*,) it can be no argument at all, That *Christ's Miracles* alone, were no *sure* or *sufficient* *Argument* of his *God-Head*.

I fear the Learned Man was so bewitched with that most Monstrous, but most Absurd and Ridiculous Legend of  
Doctor

*Doctor Dee's Conversing with Spirits;* because he had retri'd it from Dust and Rottenness, where it ought to have perish'd Everlastingly; unless in Providence it be reserv'd as a Monument of the Impudent Knavery, some Desperate *Varlets* will venter on: or of the Monstrous Credulity, some besotted *Melancholicoes* may be inveigled into: ) That he Strains, or Tuggs, might and main, Hook and Nail, to make his *Devil*, if possible, *Æquipollent*, to *Christ* our *Saviour*, if not Superexcellent for Power of *Miracles*, and most stupend *Operations*, above Him.

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CHAP.

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## CHAP. XXX.

*A Reply to the Objection, against the Book called, The Case of Witchcraft, Debated.*

**T**Hat it is *Passion*, or *Prepossession*, That engageth the Learned Man, to be so earnest for the *Power of Devils*, seemeth clear to me from the *petty Cavils*, he hath against that *Judicious Book* called, *The Question of VVitchcraft, Debated*; (*Debated*, not *Stated*; but with *Modesty* enough, if not too much, *Debated*) a *Book*, that contains more *good Reason*, *true Religion*, and *right Christianity*, than all those *Lumps*, and *Cart-Loads* of *Luggage*, that hath been *Fardled up*, by all the *Faggeters* of *Demonologicalical VVinter-Tales*, and *Witchcraftical Legendaries*; since they first begun to foul clean *Paper*. His first Attempt is, To prove against that *Ingenious Author* that *Cassaph* signifies in *Scripture*, (*Witches*, i. e. such *Persons*, as acted by a *Power* derived to them from the *Devil*, and not *mock-Miracles*, *Impostors*, or *Fuglers*;

lers; because most, if not all, *Translators*, (and he reckons up many names) so interpret it; but he leaves out *Josephus*, and the *Septuagint*, who being *Natural Jews*, and *Great Scholars* to boot, counterballance all the other great Names: Especially, since they were Persons that lived long before this *Doctrine of Devils* was hatch'd; and so more likely, to be more *Unbyass'd Interpreters*, than those who lived, after the World was bewitched with that monstrous Opinion. *Josephus*, without doubt, was as *Antient*, as any of his *Interpreters*; nay, they meet *Youngsters*, in respect of him, all. And for the *Septuagint*, they were at least 350. Years Elder than his *Eldest Interpreters*; who yet by his own *Confession*, pag. 180. interpret *Casaph* by *παquaxos*, i. e. *Veneficus*. Besides, what-ever his *Interpreters* were, they had but the word, *Casaph*, the *Etymon*, and the use of that Word, or the Coherence of the Text, To guide them into the *Interpretation* of it: And all these have we now, as well as they; 1. For the Word, we may say it boldly, It doth not in, of, or by it self, signifie a *Witch*, i. e. One that is in Compact with the Devil;

Devil; for, neither is Compact, nor Devil included in the *Notion* of it. But only, a Covering, Changing, or Altering the outward Face, or Appearance of things, which may be done many wayes, without the Intervention of Devils; Yea, cannot be done by any Assistance from them. 2. For the use of the word, *Iosephus*, and the *Septuagint*, interpreting it *Poysoner*; it is more than probable, that this was the most usual *sense* of it. 3. For the Coherence of the *Text*, it is never any where used in *Scripture*, where the *sense* of the *Context*, doth not plainly Determine it, to *Impostor*, *Spiritual Poysoner*, *Jugler*, or *Deceiver*, rather than to *Witch*, in the *Demonologist's Sense*, all the *Scripture* over; as is plain, if any man, do but unbyassedly consider the several places, where the word is used, as I have intimated afore. Yea, when the Learned man comes to give the Words of the *Interpreters*, they are but these, *Magus*, *Maleficus*, (or *Veneficus*, for that's the Word he proceeds on, in his *Descant*) and *Præstigiator*, &c. which are so far from intimating his *Witches*, as *Latro*, in *Latin*, is from signifying a *Regicide*; or (to use his own Terms)



as far as *Lapis* is from signifying a *pu-  
mice*; or *Panis*, a *Wafer-Cake*. The  
Words, not any of them, in any sort,  
intimating the Thing they are produc'd  
for.

First, *Magus*, is properly, a great *Nat-  
uralist*, or a Person well skil'd in the  
Courses and Operations of *Nature*:  
improperly, and by Abuse, a Fellow  
that pretending to do great things, (in  
cheat) *Supernaturally*, with much *Ar-  
tifice*, and *Cunning*, makes use only of  
some *Natural Operations*, that be some-  
what unusual, and not ordinarily  
known, to deceive the Simple. 2. *Ve-  
neficus* is a *Poysoner*, and cannot well be  
hal'd in, to signifie any thing else, at least  
not one, that by a power derived from the  
Devil, can, or doth do, strange things;  
No more than *Beneficus*, or *Salvificus*  
can signifie a *Person*, that by Influence  
from an *Angel*, can work *Miracles*. It  
is true, because some of these Villains,  
with so much *Cunning*, and *Artifice*,  
exercised this their Wickedness, That  
ordinarily it was not conceived, how  
they could effect their Mischiefs, with-  
out the Intervention of some *Superna-  
tural Assistance*. *Veneficus*, might abu-  
sively, be usurped for one that dealt with  
Evil

*Evil Spirits.* But as there, nor are now, nor ever were, any such Persons: So, nor did, doth, nor can that *Word*, properly, signifie any such thing; and therefore the *Poets*, themselves, the first Finders, Makers, and Fathers of *Witches*, *Virgil*, *Horace*, *Ovid*, *Lucan*, *Tibullus*, *Homer*, &c. bring them in still as gathering, mixing, and compounding, *Poysonous Herbs*, and such *deleterious stuffe*; by which they acted their strangest, and most stupend *Mischiefs*. And because, vulgarly, it was not known, how their strange Effects were produced, It was thought *generally*; especially by the *Rabble*, and possibly by some others who were look't upon, by themselves, and others too, as *Wise-men*, (as the Effects wrought now by the *Magnetick Powder*, and the *Weapon-Salve*, are by some, who reckon themselves no mean *Scientists*) that they acted altogether, by the Assistance of some *Demons*, when they wrought any unusual *Feats*. But *Poysoner* is the signification of the word *Veneficus*; and the Practise of those that were so called, was *Poysoning*; as I could instance in all the fore-named *Poets*, and others, besides these: But I will here only make use of *Lucan*, as he is Translated

ted into English, that it may the better be understood by the vulgar. *Sextus Pompeius* comes to that notorious Cheat or Witch, *Erichtho*, to understand the fatal Issue of the *Pharsalian Battail*; which she (in some sort) cheatingly undertakes to discover; and having found a Carcass fit for the purpose, (you must permit Poets, to fancy what Fooleries they please, especially when they speak of Witches) she falls to her Witchcraft; but how? Mark!

(Supplet,  
*Pectora cùm primùm ferventi sanguine  
 Vulneribus laxata suis, taboq; medullas  
 Alluit, et virus largè lunare ministrat;  
 Hæc quicquid fato genuit Natura sinistro,  
 Miscetur; non spuma Canum (quibus unda timori est),  
 Viscera non Lyncis, non dira nodus Hy-  
 Desæ, & Cervi pasti serpente medullæ;  
 Non puppim retinens Euxo tendente ru-  
 dentes.  
 In mediis Echinæis aquis; oculique Dra-  
 conum,  
 Quæq; sonant fatâ tepefacta sub alite  
 Saxa;  
 Non Arabum volucer Serpens, innataq;  
 rubris*

*Equo;*



*Aquoribus custos pretiosa vipera concha,  
Aut viventis adhuc Lybici membrana  
Ceraſta.*

Englished thus.

Then with warm Blood, opening fresh  
Wounds, ſhe fills  
Its Breaſt; and gore to the inward Parts  
diſtills:

Of the Moon's Poyſonous Jelly, ſtore ſhe  
takes,

And all the hurtful Brood, that Nature  
makes;

Foam of mad-Doggs (which ſight of Wa-  
ter dread),

The pith of Staggs, with Serpents nou-  
riſhed,

Was mixed there; The dire Hyena's knot,

The ſpotted Lynx his Bowels wanted not;

Nor that ſmall-Fiſh, whoſe Strength,  
though Enrus riſe,

Can ſtay the courſe of Shipp's; The Dra-  
gon's eyes.

The ſounding Stone, that brooding Ea-  
gles make

Warm in their neſts; The Arabian nimble  
Snake,

The Red-Sea Viper, precious Gems that  
kept;

164      *The Doctrine of Devils: Or,  
 Skins from the alive Lybian Cerastes  
 Strip;  
 The Phoenix Ashes, laid in Arable:  
 With these when vile and nameless Poyson  
 she  
 Had mixt, and leas fill'd with Inchant-  
 ments strong;  
 And Herbs which her dire Mouth had spitt  
 upon,  
 What Poyson did she on the World be-  
 stow!*

Poyson, I say, was the thing which  
 she, and all the rest of them made use  
 of, for the doing of the strangest Feats;  
 that are reported to be done at any time,  
 by any of them. From this their course,  
 are they properly called *Veneficæ*, or  
*Poysoners*, and from nothing else;  
 though they sometimes also used hor-  
 rid Words, fearful Execrations, and  
 bellish Curses, To amuse their Worship-  
 pers; or else, possibly: To cast themselves  
 into Rapturous Trances.

3dly. For *Præstigiator*, it is meerly a  
*Jugler, Impostor, Cozener or Deceiver*;  
 a Knave that deludes by *Glosses, Fucus-  
 ses, Artificial Feats, Tricks, and Sights*,  
 &c. *Quum fucatur atq; pralinitur, sit  
 prestigiosum.* A. Gellius. lib. 7. cap. 14.

And

And he was a notable *Critick* upon words: Indeed our *Opponent* descants much upon this Word, as though *Præstigiator*, and *Perstringitor* were all one; and would needs make it to be a *Dazler*, or holder of mens Eyes, by the Devil's help: And for this there is a *Winter-Tale* hinted at, and that is the Proof. But to say no more of such a Foppery, but what I have said often; If the Devil can delude one of our *Senses*, as that of *Seeing*, he can all our *Senses*, as well, and as easily, as oft, as he will. And thus we should not be any thing the wiser, but the simpler; notwithstanding all the helps we can have, from any, or all our *Senses*: And if our *senses* may generally be deluded, so may our *Intellects*, if not, must: The *Intellect*, for information, depends upon the *Senses*; at least, for all its knowledg in, or of, *Material*, and *External* things.

The 2. *Snap* is, That *εἰσαγγελία* doth not in any good Antient *Author* signifie *Impostor*: And yet St. *John*, a pretty good, and a pretty Antient *Author* too, useth *εἰσαγγελία* for *Cheat*, *Delusion*, *Imposture*, or *Spiritual Poysoning*, Rev. 18. 23. And *εἰσαγγελίαι* for such *Varlets*, as make use of such *Knaveries* or *Impostures*, Rev. 21.



8. & 22. 15. He speaketh doubtless of those Delusive and Cheating Courses, that the *Anti-Christian's* did, or would use, to inveigle the World, into their *Superstition* and *Idolatry*. And hath not, will not, is not, the *Anti-Christian Superstition*, upheld by *Juggles*, *Impostures*, or *Spiritual Poisonings*, more than by any thing else?

*Thirdly*, Whereas it is said by the *Debater*, That *Kings*, *Princes*, *Priests*, *Philosophers*, and such Persons only, are in Scripture called *Mecashaphim*, or *Witches*; The *Opponent* (indeed) denies this; but proves nothing to the contrary; nor can it, indeed, be proved, That this Term in Scripture is ever applicable to *Inferior Varlets*, *Contemptible Wretches*, or *Decrepit old-Haggs*: But this is nothing to the purpose, and as little is that which is brought in concerning *Julian*, and some *Popes*. For, that many things concerning them, on both sides, have been meer Lies, and Scandalous Calumnies; I thought till now, that no man of Judgement would deny, or doubt of. *Julian*, and those *Popes*, counted them *Witches*, that were not of their *Faction*; and they that were not of their *Faction* called Them, viz. *Julian* and the *Popes*, *Witches*, and

and Sorcerers. I was about to make a Question of it, Whether there were any Truth on either side? But no need of a Question, when there was mutually such *Spight, Malice*, and more than *Vatinian Hatred* between them: There was small hope (sure) of much Truth, in their *Philippical Invectives*, one against the other. Thus far the Learned man gets no ground of his Adversary, but rather sticks in the mire. Oh! but then, *Fourthly*, (this is a deadly Thrust, and he crows as Conquerour) The *Sadduces* deny'd *Angels* too, as well as the Being of *Witches*, and *Devils*; there can therefore, nothing be inferred from their *Negative*, in this *Particular*. *Answ.* True; they deny'd both *Angels* and *Devils*; and it was without doubt their great Error, that they did so. And yet was it not, possibly, so great an Error in them, To deny the being of *Permanent Angels* (this some think is not so clear, evident, and convincingly deduced out of *Moses*, without the Assistance of some other *Scriptures*; and the *Sadduces* acknowledged no *Scriptures*, *Divine*, but the *Pentateuch*) as to deny *The being of evil Spirits*, or *Devils*; especially, 1. If (as it is said) there be in *Moses*, (the Word of

*Moses* being the Word of *God* to them ) such a plain Word, as clearly signifies *Devil*, and *Dealers with Devils*. 2. If there be such a *Law*, so plain in *Moses* too, *That he that ran might read, and understand it* : ( Sure *Capital Laws* ought to run in such plain Characters, that the Crime and Punishment might be intelligible at first sight ) against such *Dealers with Devils*. 3. If the Practice of *Dealing with Devils*, had been so general among the *Jews*, both in the *superior* and *inferior* People too. 4, If there were such a number of *Demoniacks*, or men possessed with *Devils*, at all times, in every corner of the *Country*, throughout the Land of *Judea*, and the *Countries* adjacent. And, 5. If there were such a standing, constant, settled course, order, practice, exercise, or office, of *Exorcists* ; who could, and usually did, *Cast out Devils*, as easily as an *Ape* cracks *Nuts*. 6. If they could hear *Devils* talk, discourse, and dialogize within the possessed Persons, cry, roar, howl, bellow, screech, as they were dispossessed, and could know them certainly to be *Devils*, by their unimitable tones, noises, shrieks, lamentations ; as easily as they could know and distinguish a *Lion* by his roaring,



ing, from a *sheep*, that could only bleat (all these gallant fine pretty Fopperies do *Demonologers*, predicate concerning their *Devils*). 7. If it were so evidently clear to men of *common sense*, That they were indeed, and really, *Devils* that were cast out ( the *Exorcists* commanding the *Devils* to do something that might sensibly witness the Presence of a *Supernatural Power*, as Doctor M. C. p. 77. *Cred. and Incred. in Nat.* ) ; though the *Demonologers* have not given us to understand, as yet, of what *shape, form, figure, or color*, these *Ejected Devils* were; or what kind of *sound, tone, noyse, smell, touch, or taste*, at their *Ejection* they yielded; or at what *hole, or passage* before, or behind, they came out,) ; Then I say, it had been unlikely, very unlikely, and most improbable, if not altogether impossible, That the *Saduces* (being such Wise men, some of them, and such a considerable number, that they might amount to a third, or, at least, to a fourth part of the People among the *Jews*, at most times, for many successive *Generations*;) should have disbelieved the being of *Witches, or Devils*, though they did deny the *Existency* of *Angels*. Of which they had not half so many,

170 *The Doctrine of Devils: Or,*  
ny, or half so good, *Convincing Arguments.*

It is almost impossible, to conceive, That there should be in *England*, a great number, as, at least, the third part of the *Kingdome*, wise, discreet, and intelligent *Persons*, in every other thing; yea and they *Magistrates*, and *Officers of Justice*, some of them, very often, if not at all times, and that for many *Generations* past, successively still, and at this present too; who should, (notwithstanding they knew the *Laws*, *Customes*, and *Statutes*, of the *Nation* (all written in plain *English*, and *Intelligible Termes*, against *Whores* and *Thieves*); had heard the *Proofs*, and those upon *Oath*, by honest and sober men, brought against; and had been present at the *Voluntary Confessions*, made by such *Varlets*, of such their *Villanies*; had been informed by men of unquestionable *Credit*, That there were not only, some base *People*, but also *Persons*, Eminent in *Authority*, who practised themselves, invited, and countenanced others to, and in these *Villanies*; nay, had seen as much with their own *Eyes*, as could be sworn against, or confest, by such *Varlets*; and had seen their *Execution*, &c: I say, is it

it possible, to conceive, That there should be such a Race of men, for so many Generations together, who being fully informed thus, of the Practices of such Rogues) should believe, That there, nor are, nor ever were, nor can be, any such Persons, as Thieves or Whores in England? Is it possible to conceive this? Suppose we, That there was once one Anaxagoras, a singular, self-conceited Fanciful, Wilful, and Paradoxical Fellow in the World, who would not, or could not believe, That the Snow was White, as he pretended; yet, That there should be a Race, a Generation, an Innumerable Company of Men; that for many Ages, one after another, successively, should disbelieve matters of Fact, so openly, notoriously, convincingly, attested to them, by Oath, Confession, Judicial Sentences, by their own Ocular Vision, auricular Hearing, and by the Attestation and Detestation of their God, (whom they think it a piacle to disbelieve) is not at all, in any sort, to be thought Credible. Men cannot believe, or disbelieve, what they please, especially in such things as come under Sense. When the sun shines, men, especially men in their Wits, and that have as clear Eyes,



Eyes, and Ingenies, as any other men, cannot but believe that it shineth: And truly it was as evident, as that the *Sun* shines at *Noon-day*, That there were *Witches*, and *evil Spirits*, (that enabled those *Witches*) if it be true what the *Demonologers* say of *Witches*; among the *Jews*. And therefore either the *Sadduces* did not, yea could not, possibly, disbelieve *Witchcraft* (which is absolutely false); or else *Demonologers* invent, suggest, and obtrude, many gross, groundless, monstrous, and incredible *Lies*, upon the People, (which is undoubtedly a *Truth*). The *Argument* drawn from the *Opinion* of the *Sadduces* is unanswerable, by all the *Demonologers* in *Christendome*, (and I think there are very few without the *Compass* of that *Circle*) if they will stand ingenuously to their own *Positions*, to their *Principles*, *Comments*, or *Interpretations*; and not use *Witchcraft* indeed, that is, *Tergiversations*, *Subterfuges*, and *Cheating Evasions*.

5. To that which is said by the *Debater*, That the *Scripture-Witches* acted openly, our *Supposed-Witches* but in the dark. It is remooted, indeed; There was a *Law* among the *Jews*, by which *Witches*, i. e. *Persons that acted by the Devil*,

Devil, were to be punished with Death.

Ans<sup>w</sup>. But this rests yet to be proved.

2. That that Law was repeated more than once, that is often.

Ans<sup>w</sup>. This is not at all made to appear, nor can it appear;

The Law meant, no doubt, is that, Ex.

22. 18. but much mistaken in the Interpretation;

and never any where else at all repeated, that I can find.

There is indeed, Lev. 20. 27. another Law for

the putting to death of the Shoel. Ob.

and the Iddeoni; that is, (as our Translation)

Those that have Familiar Spirits,

and Wizards. But that doth no more

prove, That the Law against the Casbaphim

is more than once repeated, than if a

man should say, Because there is one

Law, in England and no more but one,

and that one but once mentioned, That

the Capuchins should be put to death;

but another, That the Jesuites should

be put to death too: That, therefore,

there be more Laws in England than one,

and that one twice at least repeated, for

the destroying of the Capuchins: The

Capuchins no more deserting from the

Jesuites, than the Casbaphim did from

the Shoel. Ob. and the Iddeoni. 3. Ma-

ny were put to death by that Law, for

acting against it.

Ans<sup>w</sup>. But it will ne-

ver be proved, this, of many; nay nor that so much as one man ever acted, or was destroyed among the *Jews*, for acting by a Power derived from the *Devil* upon Compact. What-ever besotted *Rabbins*, and *Rabbinistical* men prate, I know not, I pass not, I care not; There is no Text for it. 4. They acted this Villainy closely then, as now, as 'tis said of some of them. *An. 1.* But this is not prov'd, except it be by a confident Question, [Who can believe otherwise?] Kings, Queens, Princes, Priests, *Philosophers*, &c. acted it openly; there could, therefore, doubtless, have been no great danger; then, at least, when those so openly acted it; had the *Inferiours* acted it so too. 2. If they acted it so closely, How were they then found out, or discovered? There was no *Inquisition* then establish'd; There were no *Witch-finders*, nor, muchless, *Witch-makers*, among the People, then, as there are now; and some of them *sage Philosophers*, learned Criticks, and great Divines. 6. The Argument, That the Opinion of *Witchcraft* is Derogatory to God's Honour; as setting up many Gods is shak'd over, with that weak, silly, if not blasphemous Evasion, viz. God's Permission in respect of Devils; and



and the Passage in Job brought in, to Countenance it. But to reply to this, in short; The Devil, with all his Devilship, though God give him Rope enough, as much as he can wish, cannot possibly do those Works, which he Attributes to him, as being Acts properly belonging to God, as God; and for the Interpretation, that he brings, viz. That the Messengers were Incarnate Devils; The Sabaeans, and the Chaldeans, were men Possessed with Devils, or so many Devils in the shape of men; it is doubtless so gross a Wildness, that the most blindly-Obedient Papists, or Paynims, besottedly credulous, would be much puzzled to give any Credit to it. Truly, he might as well have brought in the Wildest Tales of Apuleius in his Golden Ass; or the Legends of those Conventiclers, in the Second Council of NICE; or the Monstrous Fictions of those long, gray-bearded Fellows, that Lucian mentions, in his Philopseudes. (Apuleius was a great Platonist; the Nicene men, grave Seignours, and the others Eminent Philosophers, of the most predicated sects, throughout the whole World.) Could any of these lye? And yet all these as Credible, as the Wild Concepts of the Learned

ned man here. Oh! but *Seventhly*, Men generally, yea *Physitians* and *Naturallists*; and the best (who are best able to judg) have concluded, There are *Witches*. *Answ.* As great *Naturallists*, *Physitians*, and *Philosophers* too; yea, whole *Schools*, *Colledges*, *Professions*, *sects*, (not single Persons only) have thought the contrary, and that upon better Grounds; This I have shewed already in several places sufficiently. Nay, our Learned *Antagonist* himself, even here too, tells us; *That not only several Naturallists, and expert Physitians in particular, but the Arabs generally* (who were as great *Naturallists*, and *Physitians* as ever any part of the World, could boast of) *have denyed Witches*. Yea, I believe there are within this *Kingdome*, at this very present time, a considerable number of Excellent *Physitians* (and ere men can come to be Excellent *Physitians*, they must be good *Philosophers*, and *Experimental Naturallists*, first) that will count it Scandal, to have it reported of them, That they ever were (at least since they came to their *Acme*, in that noble *Profession*) so puzzled in any *Disease*, as that they could not find out, or at least guess at, the *Cause*, *Nature*, *Symptoms*,

Symptoms of it; and all as Natural, yea, and prescribe hopeful *Methods*, *Indications*, *Courses*, and *Means*, (the Disease being *Naturally* curable, and Application seasonably made) without flying to that absurd *Asylum* of Ignorance, Laziness, Superstition, or (possibly some thing worse) Witchery, or Possession.

The last Attempt against the Ingenious and Ingenuous Debater, is, A joyning with the *Papists* (whose Interest is much concern'd, and most of their Superstitions upheld, by this Doctrine of Devils,) to mutilate, and circumsise that *Antient Council* of *Ancyra*; and not that Council only, but all other Councils else, besides, according to his Reasonings: For, saith he, In these Collections, (that is of the Councils in general) different Pieces, of different Times, and Authors, are patch'd up together; and that this is sure enough, is acknowledged by all men. But if it be thus, What Esteem or Credit is there to be yielded, by any man, to any of those Collections, or Councils, now extant? Men, at least, may do off, this, what Collops they will, at any time, when any things in those Councils make against their purpose. We must of necessity have



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a new general Council, merely to make up an *Index Expurgatorius*, that we may know, what *Canons*, *Paragraphs*, or *Clauses* of *Canons*, are *Genuine*, and what *Spurious*. *Delrio*, and *Baronius*, were, I confess, Learned men; and our Reverend Doctor, as Learned; yea, I think more Learned than either, or both of them: And yet, since all Three but *Demonologists*, they must (unless they give better Reasons for their *Defalcations* of *Councils*, than yet they have) pardon me, if I dissent from them. It is considerable, what this Learned man says himself, in answer unto *Gassendus*, who pretended, That the Writings of *Epicurus* were falsified, and interpolated by the *Stoicks*; &c. If we take this Liberty (saith he) we shall not know, what to say of any man, what he maintained, or believed, by his Writings; what *Plato*, what *Aristotle*, what any *Fathers*, or *Hereticks*, &c. if it will serve, to say, These Writings are *Spurious*, *Adulterated*, and *Corrupted*. *Cred. and Incred. in things Civil.* pag. 108. Apply this to the *Councils*, and what can any man know of any *Canons* made by, or in them? Besides, I would willingly know (if this passage of the *Ancyran Council* be a *Spurious Inter-*



Interpolation, or an Adulterous Addition. Who were, who possibly could be the Authors of this Knavery? Not the Papists without doubt, either by their own Act or Connivance; (for this interpolated Passage, as 'tis called, makes against their Superstition much); and if not by them, then was it before any Cheats of theirs in this kind were ever ventred on. And consequently the passage must need be very antient; and so ought to be revered for its great Antiquity, as being, probably, as antient, as that very Council, or rather (which is more probable) a genuine Canon of it. Not that I think, That every thing which we find saggetted up together, by the Collectors of Councils, under that Apostacy, (which almost over-whelmed the whole Christian World) must presently be received as Canonical. No, no. Thus might we swallow the greatest Goblets of Superstition, instead of the fattest and sweetest Viands the Gospel proposeth. But, That we well weigh, consider, and examine all things, duly observing the occasions, why, the times, when, and by whom, the Councils were called. What the Fathers were then for? What they wrote, What the

*Historians* of those times record; What *Opinions* were then rise, frequent, and most predominant; What was the phrase, style, or manner of *Speaking* or *Writing*, which was thought best to befit the Gravity of *Councils*, at that time, &c. Thus, no doubt, may we easily know the *Spurious* from the *Genuine*, separate the *Precious* from the *Vile*; and by such *Observations* we may easily find, That this *Canon* or *Paragraph* of the *Ancyran Council* mentioned, was *Genuine* and *Legitimate*. To end all this, That the *Learned* man intended, rather to cavil with the *Judicious Debater*, than to settle his own (supposed true) *Opinion* (though indeed a gross Error), is evident by that which hath been said; and yet may appear farther from his snapping at the word *Ingenious*, instead of *Ingenuous*, which might be the mistake of the *Transcriber*, or of the *Presse*, or but error *Penne*, in the *Debater*; or, it might be, he had a mind to commend *Delirio* for his *Ingeny* or *Wit*, not his *Modesty*. Is this a *Candor*, befitting the Gravity of such a *Reverend Divine*? But, possibly, the *Learned* man had a mind to the Quibble of a *Small Criticism*, in this passage; and then he must be allowed,

ed, 1. To have his *Vagary*. 2. In that he undervalueth, or rather traduceth, the *Debater*, for a small *Linguist*, and a smaller *Historian*; and yet he sheweth as much skill in the *Languages*, as was needful for his purpose; and as much *Authentic History*, as possibly could be expected, upon the occasion. 3. Had he a mind to it, or the occasion required it, he could, I doubt not, have shewn much more: but he was not for *extravagant Rambles*, as most *Criticks* are; Vain-gloriously to *ostentate* their *great Reading*, and *subtile Conjectures*, upon small, or no occasions. 4. But might not this be the Meaning? He was not acquainted with, nor so Credulous of *Legends*, *Winter-Tales*, and *Monstrous Fables*, (falsly called *History*) as some others are. And yet had he shewed less both of *History*, and *Language*, it were nothing to purpose. He hath shewn so much *solid Reason*, and *real Christianity*, for the settling of a *Truth* necessary to be settled; for the upholding of *Christ's Honour*; that all the *Demonologists* except by *snaps*, and *snarls*, will never be able to answer. But let it be supposed, That he was so smattering a *Linguist*, and *diminutive Historian*, Why then, it follows (the



Unmatchableness of his Antagonist being considered) that *Magna est veritas, & prevalet*, Christ gives the Sticklers for His Truths, (though but Babes) such Wisdom, and Irresistible Power, that all the Wit, Subtlety, and Learning, of their (not to say His) Adversaries shall never be able to answer. His Strength is made manifest in Weakness. It will be but great Weakness, To insult upon the Weakness of the Opponent, since this Case is Christ's, who is Irresistibly Strong.

### CHAP. XXXI.

Some other Arguments, brought for the Proof of Witchcraft, Answered.

SInce the finishing of that above, I have with much ado, gotten another Book, (Cited in the Former) called, *Credulity, and Incredulity in Naturals; as the Former was, In Spirituals, in Divine Things*; wherein the Learned Author prosecutes the Business of Witchcraft, directly, and at large; *tanquam pro loco, & aris*; in which, indeed, I find much Reading, much Learning, much

much Piety; but as much, or more, of Credulity, than of all the rest. The Proofs for the Author's Opinion are many Stories, and some few Reasons, but no Texts of Scripture; at least, none that he dares trust unto. It were endless to go over all, and needless too; since I have already answered the chief Substantial, and Vital Parts of all his Reasons, Tales, and Texts. And yet, since the Author is a Person whom I justly honour, for many Excellent Endowments; as his great Learning, Piety, Loyalty, and Sincerity; I cannot chuse (lest I should seem to slight him) but say something to some of his Proposals. The first Story he brings for the Proof of Witchcraft, or Supernatural Operations by Devils, is taken out of Bodin. pag. 32, 33. Answ. 1. Bodin, as I have shewed, is a Suspicious Author, as to this business; and our Learned man gives ground enough, for the confirmation of this Suspicion, pag. 169, &c. 2. Men of Bodin's Religion, have not been very dainty, in abstaining from such Witchcraft as this is, viz. When they could not confute their Antagonists alive, to blaze abroad, That at their Death, or a little before, they Repented, forsooth. Thus many Consci-

entions, and Invincible Protestants, that opposed their Superstition till Death, have been scandaled, That at, in, or a little before Death, they Apostitated unto Popery. They of the same Superstition, will not be backward, To use the same Artifices, for the same Ends, &c.

3. The Physician might himself (seeing Bodin so much bewitch't with that wild conceit of Witchcraft) tell him this Story in a Jeer, to make him Ridiculous. Witty Knaves have used such kind of waggeries. Did not John Pipin put such a trick upon his Friend, Anthony Mizaldus, and many other Learned men of France? Credul. and Incredul. in Naturals. pag. 175. But 4. I say, besides all this, if *Spiraculum cellæ* may be taken for the Breathing or Puffing up of a Blast of Wind from the bottom of the Cellar, (as, for ought I know, it may, I have not Bodins Book) then this story is but meer Wind. But I must take the Story at the worst, at the second, or peradventure at the third or fourth hand, as it is framed for the business: The Relation speakes of Digging and Breaking of the Earth in a Vault, or Cellar, where the Pretended Hobgoblins seemed to be most frequent, and troublesome, (it is called, Haunting)



*Haunting*). Upon the Digging of the Earth, there was a kind of Whirl-Wind, which ascending up from the bottom of the Cellar, put out the Candles, battered down part of a Neighbouring House, the Chimney, and Porch of the same House; and (which is most notoriously considerable, as a part of a Supernatural Operation by a Devil) brake a Stone-Pitcher, and a Water-Pot, which a Woman was then carrying. This is the Sum of the Story, except a few Flourishes to set out the Accident, as a thing miraculous, if possible. But what need men go to a Devil, for the answering of all this? I will not say, There is Contradiction in the Story; but it seems to clash with it self: when the Woman carryed her Water-Pot, through the Streets, 'tis probable, 'twas Day-light; but yet it seems to be Night, when they were forc'd to use Candle-light, in their Digging, &c. But I pass this, and say; Wind, when pent up in some close Vault, Hole, Cave, or Cavern, under a Cellar, may, nay must, make, ordinarily, some great noyse, and cause Shaking (making the Candles sometimes give a Tremulous Light) of the Earth, thereabouts, as is most notoriously known in Earth-quakes.

*quakes.* But when the Wind in such *Vaults* inclosed, gets it self a little vent once, it is hurried with an *Impetuous Force*; over-turning all things, that stand in its way, untill it get it self into the open free *Ayre*. Where was the *Miracle*? Was it, That the *House* was never haunted, afterwards, by *Devils*? Nor was it before. But, the Wind getting out, the noyse or shaking of the *Earth*, or whatever else seemed troublesome, vanished with a *Powder*: Or was this the *Jest*? The *Devil* could not get up out of the *bottom* of the *Cellar*, untill the ground was broken for him, to let him out. Oh pitiful poor impotent *Goblin*! Had it been one of those *Omnipotent Devils*, (our *Demonologists* dream of) it might have gotten out sooner, no doubt, if it would, before the *Digging*; or after the *Digging* wight have staid there still, notwithstanding the *Digging*: And yet the *Digging* it was, it seems, that let the *Devil* loose, from that *Prison*, where he was (whether he would or no) irremediably confin'd, and damn'd; but that a bold *Physitian*, upon the confidence he had of a *cheating Gypsie*, ventured to digg there. But I wonder I hear of no mischief that befel the *Physitian*, the  
*young*

young Girle, Boy, or Juggler. Devils, when Conjured, use not to march off, so innocently, but that they leave some mark, or at least filthy Stinch of Brimstone, on the Aſſors about him. But truly it seems, This was a good honest grateful Devil (if Per-impossible a Devil): One that was glad he was snapt, and therefore could not find in his heart, to hurt his Deliverer, or any person that any way contributed to his Deliverance. But as for the Chimney and Battellments, that hindered his Escape, or obstructed his Passage, he (I mean the Turbulent Wind, from the Concavity of the Cellar) executed his Wrath upon them at full. And for the Nail of the Boy, and the Girle, that was the Seer, it agreeth well with that Stone, and Mirrour, which that Gipsie Kelly, in Doctor Dee, used to cheat Fools withall. This is the full substance of the Story. *Spectatum admissi risum, &c?* It seems to me to be a very ridiculous Winter-Tale; & such are, if well examined, all the rest, that are brought by Demonologers, to fortifie their opinion.

The first Argument is, *Consensus generis humani*, or The Universal Consent of Mankind, (a large Word) for his opinion.

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*on.* This is the great and grand *Topick* of the *Demonologists*. But *I* have already, in another place, answered more than all that, that is here said, amounts unto; by shewing, first, That there never was for some *Thousand* of *Years* any such *Conceit*, muchless general *Consent* of *man-kind*, nor ever since, for *Witchcraft*; nor, if there had been, was it a sufficient *Argument* to prove the *truth* of the *Opinion*, by instancing in a *Foppery*, that hath as generally been received (and more) as this *Opinion* of *Witchcraft*; and yet no *Reality*, or *Truth*, in the *Figment* at all. *I* shall add another, That every man may be doubly provided, for the baffling of this *Objection*, when ever they meet with it; An *instance* it is, of a thing (if any such thing there be, or were) that came under the *Dijudication* of *Sense*, and yet nothing but *Fiction*, and *Cheat* in it, though generally believed, as *de fide*: *I* mean the *Miracles* and *Wonders* that are, & have been, reported, to have been done, at the *Tombs*, *Dormitories*, & *Sepulchers*; or before the *Shrines*, *Images*, and *Pictures* of *Saints*, and *Martyrs*; or by their *Reliques*, as by the *Arm*, *Legg*, *Foot*, *Head*, *Hand*, *small Finger*, or *little Toe*, &c. by the *Nails*, *Hair*, and such

such Excrements, &c. Yea, but the Cast  
Clouts, Tottered Rags, and Old Shoes,  
of Saints. Oh! What Volumes? what  
Cart-loads? what Dung-hills of Legends,  
to this purpose, and all for many hundred  
Years believed, all Christendome over,  
which then (when these Miracles came  
in Vogue) was the greatest and best in-  
habited part of the then known World;  
the most part of Europe, Asia, and Africa,  
resounded with them, (and now yet too-  
taking in America)? That Extent is  
not any way lessened. And all these ob-  
truded upon, and believed by, Christi-  
ans, as unquestionable Truths, as true as  
Gospel, yea and truer too. For, for these  
Things sake was the Gospel laid aside, the  
Reading of it superseded, yea forbid-  
den, and the Legends brought in, to be  
read in Churches, and Reached out of the  
Pulpits, as more true, more edifying,  
and more for the setting forth of God's  
Glory: And, which was more, Their  
Shrines, Chappels, or Temples, so enrich-  
ed with Gifts, Presents, and Oblations,  
That an Ordinary Kings Exchequer,  
could not countervail the Wealth of one  
of them: Nay though the supposed  
Saints, were not, *Majorum Gentium*, but  
a *Diminutio*, indeed, nay, but a Rebel,  
or

or a Traytor, as Thomas à Becket; whose Monument was so rich in Jewels of Inestimable Value, That two great Chests were filled with the spoils thereof: So heavy, and so capacious, That no fewer than eight men were needful to carry each of them out of the Church. Thus one records it: Another, thus, There were no less than Twenty-six Wain-Loads of Gold, Silver, and Precious-stones found in it: And (which was Ten thousand times worse and more), There were some times, an Hundred Thousand Worshipers, (upon the account of the Miracles fained of him) attending at his Chappel: And yet none of these Miracles true: no, none of them: no, not so much as One; though avowed, attested, and sworn, by many Reverend, Holy, and Religious Fryars, Monks, and other Shavelings, of unquestionable Sincerity, among the People; and therefore generally believed. For, it is incredible, That the most Wise God, should exert the Power of His Omnipotency, for the advancing of the Honour of Dead-men, of Wicked-men, of Abominable Reprobates, (some of them) so high; as that their Skeletons, Dead-bones, and Excrementes, their Chairs, and Chaires; yea their Cast-Clouts,



Clouts, Rotten Rags, and Old Shooes, should work such Miracles; when he never honoured the Persons, while alive, with any such Miraculous Power: Especially, since these pretended Miracles, did in their very nature, and tendency, tend directly to the bringing in of Superstition, Idolatry, and the shameful undervaluing of the Miracles, and Wonders, wrought by the great God, and His Blessed Son Jesus, as the very Pretence actually did. Now, that I may extend the Credulity of this Dream, to as vast Limits, as any Demonologer can extend the conceit of Witchcraft; I add, That all this insatuated conceit concerning such Miracles, was but a meer Relicks, or Apish-imitation of Pagan Dreams, and Heathenish Adorations, in respect to their ancient Heroes, demi-Gods, or Demons. Did they not all of them, as far as Paganism extended, (and that was far enough) fancy and believe Miracles, and Wonders, to have been done by those whom they accounted Heroick Persons; for had deify'd after Death, for their Gallant tries, Victories, & Glorious deeds, done by them while alive. Hence it is, That we hear of such strange things done by Jupiter, Apollo, Mars, Juno, Bellona, Hercules, Bacchus, Castor,

Castor, Pollux, yea Romulus, and Apollonius. In other Countries they had other Names, Termes, and Titles, for their Devil-Gods; but the same Superstition, and besotted Credulity of believing Miracles done by them, after their departure hence, to their own places. And this, As at other places, often; So, at their Shrines, before their Images, or Pictures, in their Temples, most frequently, where the Priests resided; who were (indeed) the Persons, that did the Feats, and had Face and Knavery enough, to venter upon the Juggle of a Miracle, That they might continue to receive the Rich Presents, and Oblations, which made up Treasuries so hugely vast, as is almost incredible, as appears by those huge Masses of Wealth, belonging to Jupiter Hammon's, and Apollo's Temple at Delphos. Who was the Author, or first Inventor of those Prodigious Romances, (but most Monstrous Fictions) it matters not much; but when once such wild Figments were published abroad, concerning one of their Idols, in one place; That he, or it, had done such and such Feats, there was a general Entertainment, and Invention of the like monstrous Fables, throughout the Pagan World. These al-

To in this place must invent too some strange things, in honour of their *Idol*, as well as others had of theirs in another place. And thus it went round. Nay, the *Mahometans* too, (though but *Upstarts*, in respect of the former *Superstitionists*), sneakingly creeping into the *World*, but of late, when one would have expected, That after the *Detection* of so many *Knaveries* in this kind, throughout the *World*, every-where, man-kind should have been grown wiser; yet think this a notable politick *Trick* too, to draw in *Disciples* to the entertainment of their *Alchoran*: And therefore they report of great and strange *Miracles* done (and these must too be believed by every *Massulman*, upon pain of some most fearful mischief) not only by *Mahomet*, when alive, or at *Mecca* and *Medina-Tal-nab* by (where his *Tombe* is said to hang most miraculously to this day) but at other places also, many are now, yet still, daily done by their *Syets*, and their other pretending *Religionists*; but really *Hypocritical Impostors*. Now, put all this together; the *Dreams of Turks*, *Pagans*, *Christians*, all of them in a sort, (except some few *Protestants* of late;



late, and some honest men of old) I might have added the *modern Jews and Persees* too) concerning *Miracles*, pretended to be done by their dead *Saints*, are, and have been so generally received, entertained, and believed, as a point of *Faith* too; that it may be accounted *Consensus humani generis*, as well, at least, as this *Dream of Witchcraft*, and better too: this being not half so generally received as that. And yet as in that; so, in this, nothing but *Fancies*, *Lyes*, *Fables*, *Fictions*, *Delusions*, *Cheats*, *Impostures*, &c. Nothing of *Truth*; nothing of *Reality*; nothing of *likelihood*, in either of them. Truly, these three, *Purgatory*, *Witchcraft*, and the *Miracles* done by *Dead-men*, (I mean not any of those recorded in *Scriptures*, done by the *intervention* of the *Omnipotent*, either *mediately* or *immediately*) and by their *Images*, *Pictures*, *Statues*, *Skeletons*, or *Reliques*, may justly be yoked together, with the *Fable* of the *Phoenix's*, rising again out of her own *Ashes*, when she hath burned herself; The *Uninhabiteness* of the *middle Zone*; The *Suspension* of *Mahomet's Tombe* in the *Ayr*, by *Gimmetry*; The *Congelation* of *Words* in the

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Northern Climate, to be Articulatedly heard again, in the next Thaw; at the return of the Tear; The Singing of Swans before their Death; The Melody of Sirenes; The Mer-Maid, half-Fleshy Women, & half Fishy Serpents; with many many more such Incredible Fictions: fitly to be placed in the nineteenth Predicament, among Non-Entities, and Chymæra's; if not in the Twentieth, among Impossibilities; there being no Truth, or likely-hood of Truth, in any of them.

The next Quibble (because it is such a pretty one) may not be omitted; It's this: Mr. Scot's Fore-name, (the Chief and First Anti-demonologist, of this Nation at least) begins with R. [Reginald]; but there was a Learned Doctor's Surname, that began with that same Letter too, [Raynolds, forsooth]; who was of a contrary Opinion to Reginald; (but sure never confuted him.) Ergo, Reginald must be supposed a Scot, as well as a Scot. Oh gallant! as the Wheel-Barrow goeth ramble the Ramble; so Peter Sherck owes me Five shillings. To that of Wind, Snow, Hail, Rain, &c. the Keepers, Sellers, and Stillers, of these, with the Tales to that purpose, in the  
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general; for the Substance, I have said enough; no need of adding any more, here. And for *Magical Statues*, made to conjure *Mice, Rats, Serpents, Crocodiles, &c.* I say, If any such *Effects* (as are pretended) followed from such things (which I much doubt of) *attributed* they must be, no doubt, to *Natural Causes*; since all the *Statues, Palladiums, Tellesmans*, and the like, are supposed to be made, by the art of *Astrology*, which is a meer *Natural Science*. For, the *Magical Seals, &c.* whereby men might be preserved *Shot-free, and consequently Stick-free, Cane-free, Spurn-free, Kick-free*: The Answer is ready; it is so Incredible a *conceit*, that it needs no Answer; unless it be that we may grant, They have as much Power to secure Men, as *Agnus dei, Consecrated-Banners, Hallowed Swords*, have to procure *Victory*, and to make men invincible. But, for *Josephus's Herb Baaras*, so excellent, forsooth, for the Dispossessing of *Devils*; though enough hath been said in another place, for the general: And though our Reverend Opponent, himself, doth answer this, his own *Objection*, in Particular, sufficiently, pag. 76, 77: Yet, will I add a word



or two more here: In the *Parish* where I now live, there were, in my time, Seven Women in one Morning, that were cured of their *Hysterical Fits*, meerly by smelling to a *Bottel of Water*, compounded by a *Practitioner in Physick*, for that *Infirmity*. In this *Disease*, as also in the *Epilepsie*, it was supposed of old, That there was *δύο τι* some *Supernatural Operation*, though now both be acknowledged meerly *Natural*. Now, if *Josephus's Physitian*, by the *Application* of his *Baaras*, (which is reckoned to be no other, than the single *Piony*; but acknowledged to be of singular *Virtue* against the *Epilepsie*, or *Falling-Sickness*) did cure the *Disease*; (as he that by his *Bottle* cured the *Hysterical Women*, or peradventure did but avert the *Paroxysm*). What wonder in it? What more than *Natural*? And though our *Physicians* do not, now, absolutely cure that *Infirmity*, by the *application* (meerly) of that *Herb*, whether *Seed*, *Root*, *Leaf*, yet reckon they it of special *Virtue*, for that purpose. The *Epileptical Fits* may be stronger, or the *Piony* not so excellent, for *Virtue*, in this, as in that *Climate*. But this without doubt, if the *Jewish Physitian* by his *Baaras*, or *Pio-*

*ny*, cur'd men of the *Epilepsie*, or but stopt or averted the *Violence* of the *Fit*, it was but a *Natural* means he used; and therefore, but a *Natural* Disease that was cured: No Devil cast out, but only an *Infirmity*, removed, as in another place more fully. I add but this, The Cure of the *Epilepsie*, by *Baaras* or *Piony*, was by *Josephus*, and others at, before, and after, his time accounted, a Dispossessing of Devils: But what was then or could be the Possessing of Devils, but the Sickness of the *Epilepsie*, or some such kind of Disease? I might have added, That *Josephus* is suspected to be too large, some times, in the *Commendations* of his own *Country-men*, and of others also, to whom he bare any special Affection: but this needs not here be added; enough hath been said to take off the utmost *Venom*, that can be imagined, in this *Objection*.

Our Learned Opponent insists much upon *Charms*, for the Proof of *Witchcraft*; and would needs prove by *Tale* upon *Tale*, That *Charms*, if they have any *Operation* at all, must needs have it, from the Intervention and Assistance of the Devil. *Answ. 1.* Yet he himself grants, That it hath been an old and fa-

*mous Question, Whether there be not of, in, and by Charms themselves some Operations?* pag. 100: 2ly, he cites many *Authors, Modern and Antient*; and among the rest *Galen* too; whose *Opinion* he values very much; who ascribes *Virtue* to them, pag. 100, 101, 102. 3ly. He allows of *Natural* and *Speciphick Operations*; but then, That words should not sometimes, upon some things, especially living and sensible *Creatures*; have some *Specifick Operations*, is hard to say. 4. He justifieth the *Truth* of that Fable of *Arion*, and the *Dolphin's Delight* in *Musick*, and in the name *Simones*, or the Sound: But, Why then may not *Beasts* and *Birds*, *Catts*, *Ratts*, *Doggs*, *Serpents*, &c. delight in some kind of *Sounds*, *Tones*, *Tunes*, *Whistling*, &c. and yet detest, abominate, and run from others? It might therefore be but a *Natural Incantation*, which *John Young*, and some others might use: A meer *Feat* or *Trick* of *Art*, that they had gotten, To call and calm, To stir up, and still again, To draw to, and fright from them, *Beasts*, *Birds*, and the like. It is an ungrounded word to say, 'Twas *Diabolical Magick*. 5. I have shewed That



there might be sometimes, from some persons, upon easie and impressible spirits, some Effects wrought by meer Words, and Natural Charms. 6. I read of a kind of Bird, that is taken by Cringes, and Complements, or certain poppet-Motions of the Body: at Schelling too in Holland, they usually catch (as 'tis said) the Dog-Fish, by putting on of Beasts Skins, and by leaping, capring, and dancing in them, to draw the Fish unto the Land, to catch them: Why may not other Creatures be allured with tunes and tones, as well as those Animals, with Antick postures and gestures. It is sufficiently known, that some men have an Art or Faculty of taking Plovers, and other Birds, by whistling such a tune. This draws the Birds into their Dangers: And he that said, *Fistula dulce canit volucrem dum decipit auceps*, had some such meaning: But if David by a Sweet Lesson upon his Harp could (as Demonologists conceive) charm the Evil Spirit in Saul, into a quiet stillness, yea, Secession, &c. I wonder, Why they should doubt, That a man by Art, upon observation of their Natures, should work some kind of Effects, by Tunes, Tones, Singing, Whistling, &c. upon

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*inferior Creatures?* Men may, without doubt, have a greater Power, Command, or Art, to allure order or charm (if the Word may be allowed) *Beasts*, or *Birds*, and *Reptils*, than men have to bewitch *Devils*, or *Dispossess* them, with a fit of Musick. Did not *Sancho Pancha*, *Don Quixot's* renowned Squire, by his cunning *Dexterity*, of Braying like an *Ass*, set all the *Affinicoes* in the *Mountain* a Braying too; and yet was *Sancho*, no doubt, an honest true *Trojan*; never div'd deep into the *Mysteries* of the *Black Art*, I dare warrant.

7. I may add, That some times, though the *Charms* or *simple Words*, may have the *credit*; yet may there some secret means (and those meerly *Natural*) be closely and imperceptibly used or applied; and so the *Effect* be attributed meerly to the *Charm*, when another and more proper means deserved the Commendation. And this may be observable, not only in living *Creatures*, but inanimate also. Suppose the head of a *dart* should stick so fast or cross in some *Souldiers* Bone, that all the *Chirurgions*, with all their best Art and Skill could not without much Danger and Torment to the *Party*, get it out: If now some *Infe-*  
*riour*

262 *The Doctrine of Devils: Or,*  
*riour Person or Woman* (never taken notice of, for any *Chirurgical* skill) under the *pretence* of a *Charm*, (nothing preceptibly applyed or used besides the Words) should in the way of a *Hocus pocus*, having in his Sleeve a *Magnet* of excellent *Operation*, by the virtue of it (so concealed) draw out the *Iron*, (as without doubt, is *naturally* possible, yea and hath been experimented in a similar case, as very good and able *Physicians* publickly declare): It would seem some-what wonderful indeed; yet not at all be *Diabolical*. There are a thousand *Secrets* in *Nature* of excellent use, and *Operation*; yet known but to a few, yea but to a very few, persons, and those *Comtemptible*, for any other *Art*, or *Science*, or *Excellency*; as those of *Sympathy* and *Antipathy*, *occult Qualities*, and *specifick Virtues*, who yet by *Observation*, *Tradition*, or *Empiretical Way*, have luckily gained the Knowledge or Knack of using them. Must their use of things, in this kind, be counted *Witchcraft*, or *Diabolical Operation*, straight? We know but in part, yea but a very little, even the wisest of men, of the most Obvious things, that are before us; muchless the wonderful *Effects*;



fects of these occult and specifick Qualities, that are abstrusely lockt up in the Secret Cabinets of Nature. It is therefore high Presumption, and the limiting of Nature, yea even the God of Nature, to the short scantling of our weak Apprehensions; to say, That no such things, as seem wonderful to us, can be effected in a Natural way; because we (forsooth) understand not the Reason. An able Physitian told me this Story: A Gentleman of London, being desperately sick, two of the ablest Physitians about the Town were sent for, to advise, direct, and order him: Who finding the Person (as they thought) in an Irremediable Condition, became exceeding angry, asking Whether they thought them to be gods, that they had sent for them to cure a dead man? Presently flinging out of the Room, they would immediately be gone; But being by much earnestness importuned, they consent at last to take their Dinner, first: In the mean, a neighbour-Woman comming to visit the Sick-man, askt how he did, & what the Physitians said of him? which having heard, she felt his Pulse, viewed and observed him more narrowly, than at first: and, Do the Physitians (quoth she) say that there is

*hope? Pray, entreat them to view the Person once more. With much importunity they are at last won, to give another Visit, or rather the last fare-well. When coming up into the Chamber, the Woman askt them again, their Opinion: They return, he was past Cure; How! past Cure (quoth she)? I'll undertake to cure him my self; Withall, set her Spectacles upon his Nose: Tea, I will cure him with this, without any more trouble, or farther application. Then, they cryed out, She was a Witch, a Witch: Nay (quoth she) but, Are you not Dunces? Do you not perceiue that the Crisis is past, the Strength of Nature hath overcome the Malignity of the Disease? No need of much Art, or Help: Nature it self will do the work, without Art, though not with so much Ease and Speed. Which having heard, and examining the Patient again, a little more narrowly, They subscribe to her Judgment; the Success was answerable. Meer Ignaroes, (as they are accounted) may untie the knot, sometimes, which the greatest Artists are puzzled at. I could instance farther in one of the greatest Scholars, this last Age hath known; who brake his Heart (as we call it) with Grief, because a Mechan.*

*Mechanick* had confuted him, in a particular point of the *Mathematicks*. *Bernardus non videt omnia*. This is enough, in answer to all that which is said in the *Treatise* of *Cred.* and *Incred.* Yet I cannot forbear to say, I honour the *Author* very much for his *Piety*, *Loyalty*, great *Learning*, *Modesty*, &c. If any man could possibly have bewicht me, unto the Belief of *Witchcraft*, this reverend Person of all others was most likely to have done it. If he be offended at anything that hath been said, I am sorry; But *God* grant he have not more cause of Sorrow, when at his Appearance before the great *Tribunal*, he shall be challenged for equallizing *Belzebub*, the *God* of *Flyes*, with the Great *Jehovah*, for most Stupend and Miraculous Operations.

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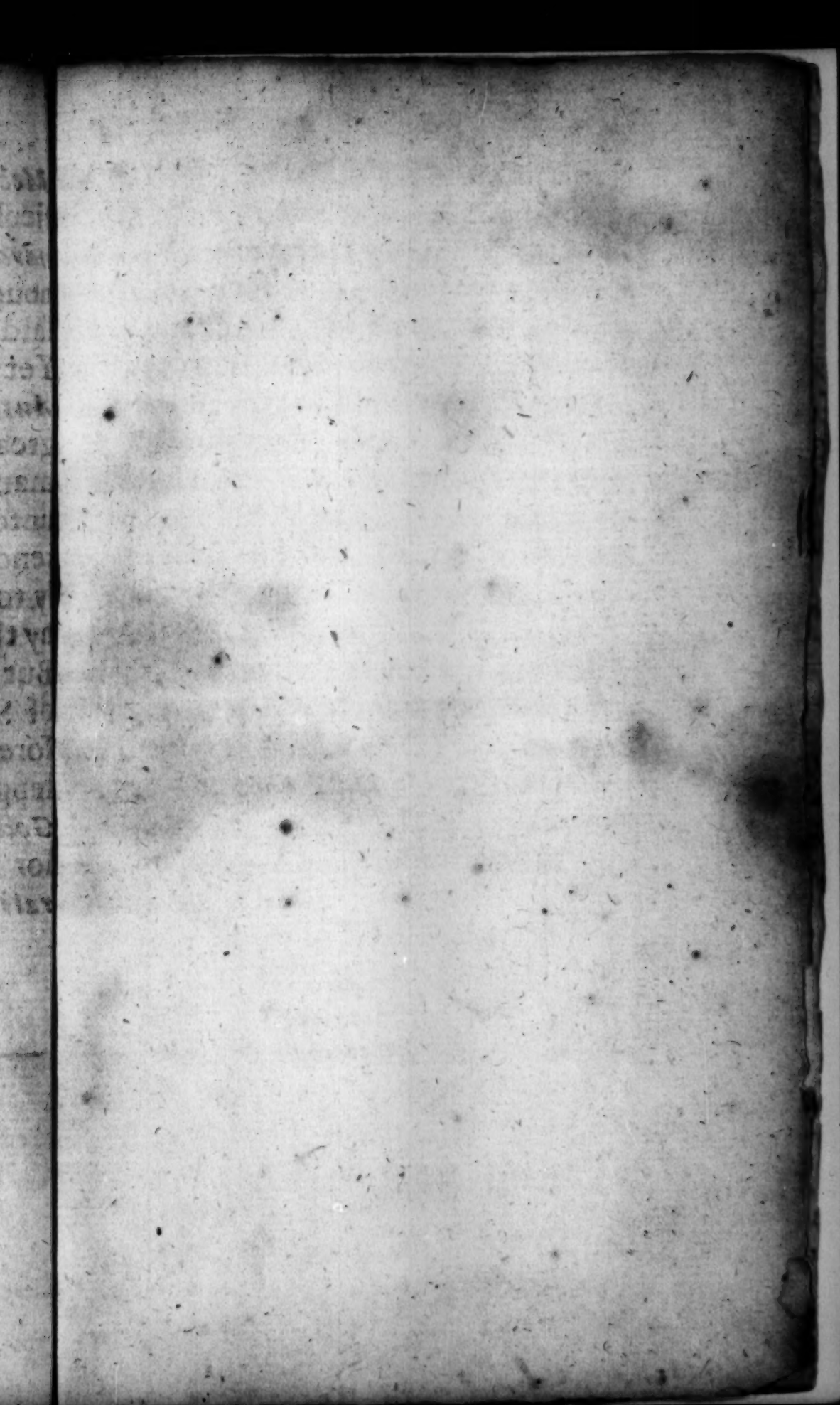
FINIS.



Mr. Lincoln had conducted himself in a manner  
which was quite unusual. This is the  
reason in answer to all that which is  
said in the Treaty of Peace, and I have  
let I cannot forget to say I know the  
knowledge very much of his history. I have  
learned that the history of the  
man could possibly have been different  
into the belief of Mr. Lincoln. I have  
and I believe all others was most like  
and have done it. He has been doing it  
and I have been told I am doing it  
but I am sure he has not more caused  
it. Now, when at his appearance he  
for the great Treaty, he shall be called  
and for establishing Treaty, the  
and of the Treaty, the Great Treaty  
for itself signed and Mr. Lincoln's  
Treaty.

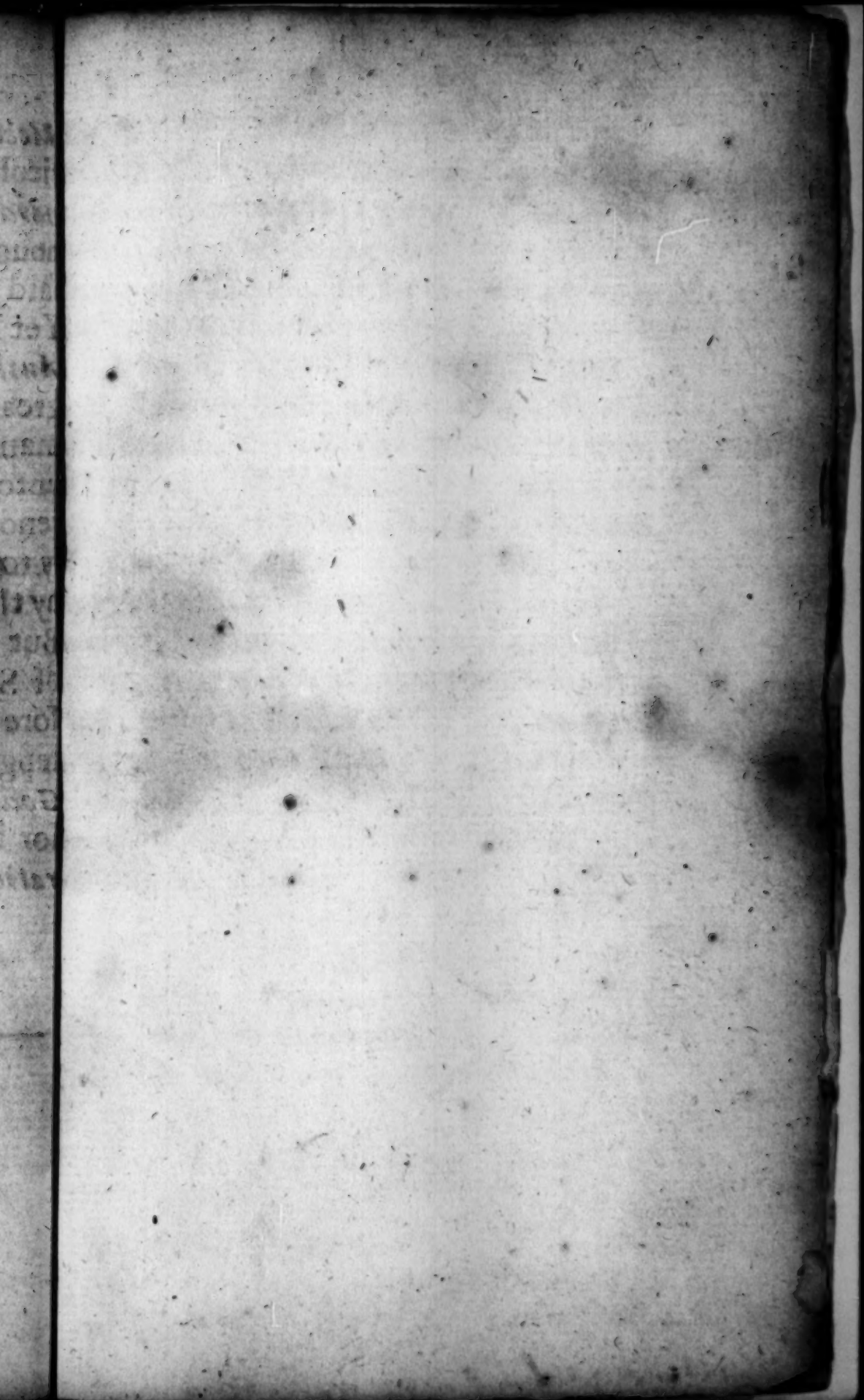
Mr. Lincoln's speech was a masterpiece of  
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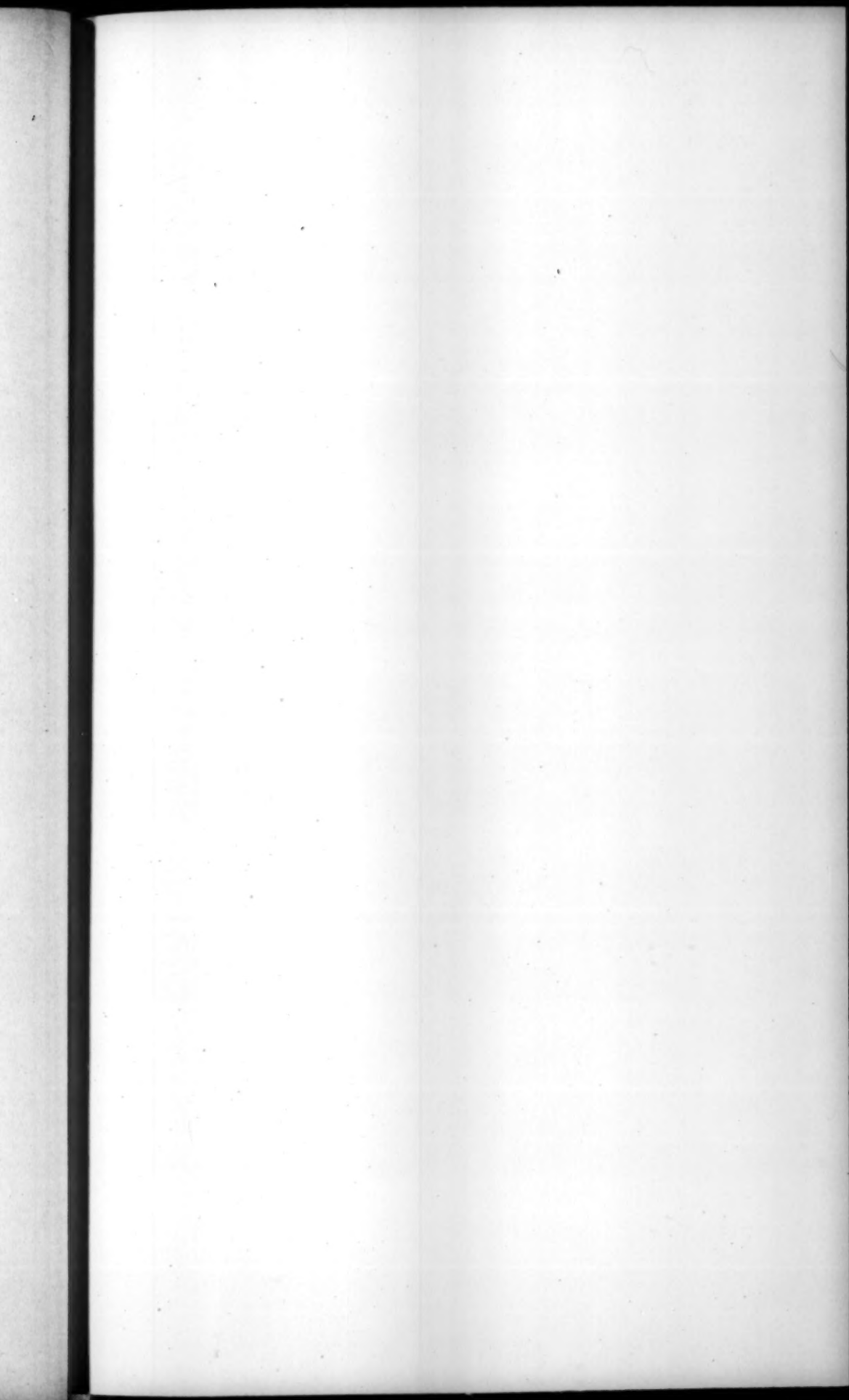


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